

History of the church

J. A. Birkhaeuser

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HISTORY OF THE CHURCH,

FROM ITS

FIRST ESTABLISHMENT TO OUR OWN TIMES.

DESIGNED FOR THE USE OF

ECCLESIASTICAL SEMINARIES AND COLLEGES.

— BY —

REV. J. A. BIRKHÆUSER,

FORMERLY PROFESSOR OF CHURCH HISTORY AND CANON LAW IN
THE PROVINCIAL SEMINARY OF ST. FRANCIS DE SALES,
NEAR MILWAUKEE, WIS.

"The first Law of History is to dread uttering falsehood; the next, not to fear stating the truth; lastly, that the historian's writings should be open to no suspicion of partiality or of animosity."—
His Holiness Pope Leo XIII.

THIRD EDITION, REVISED AND ENLARGED.



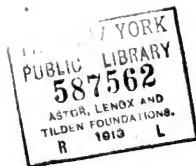
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RECOMMENDATIONS.

MILWAUKEE, MAY 9, 1888.

It is with sincere pleasure and satisfaction that I recommend the "History of the Church," written by Rev. J. A. Birkhæuser, late Professor of Church History and Canon Law in the Provincial Seminary of St. Francis. As I have carefully perused the proof-sheets of the work while it was in print, I had sufficient opportunity of convincing myself that this book, owing to the singularly full and precise treatment of the subject, will fill a long-felt want in our Catholic literature, and will be used with great advantage as a text-book in our Ecclesiastical Seminaries. The frequent references to patristic literature which are found in this volume will make our students familiar with a branch of theological science, which, owing to the status of our course of studies, has not yet received that attention which it rightly deserves. While I sincerely congratulate the Reverend author on the good he has done, I wish to his work all the success which his zeal and assiduity deserve.

† MICHAEL HEISS,

Archbishop of Milwaukee.

BALTIMORE, MAY 18, 1888.

I take great pleasure in adding my name to that of the Most Rev. Archbishop of Milwaukee in commending to the clergy and faithful the "History of the Church," by Rev. J. A. Birkhæuser, late Professor of St. Francis' Seminary, Milwaukee.

† JAMES CARDINAL GIBBONS,

Archbishop of Baltimore.

June 31

CINCINNATI, MAY 18, 1888.

I have not had an opportunity to examine Rev. J. A. Birkhäuser's "History of the Church." But the approbation of the Most Rev. Archbishop of Milwaukee is a full guarantee of its merits. And the reputation of the Institution from which it comes makes me not hesitate to recommend it to all readers of Church History.

† WILLIAM HENRY ELDER,

Archbishop of Cincinnati.

MILWAUKEE, FEBRUARY 24, 1893.

I gladly avail myself of the present opportunity, when a new edition of Father Birkhäuser's "History of the Church" is about to be published, to add my approbation and recommendation to that of my learned and much lamented predecessor. The fact that after the short period of four years two editions of this work were exhausted, offers ample proof that such a book was needed for our Catholic institutions. It also affords me great pleasure to learn that so many copies of this History were sold not only in America, but also to other parts of the English-speaking world.

This must be highly encouraging for the learned author; for it shows that the great pains he has taken in composing his work, were not useless, but that success has crowned his labors. May God bless this and his future efforts—is my earnest wish and prayer.

† FREDERICK XAVIER,

Archbishop of Milwaukee.

WOMAN
CLUB
YRARD

PREFACE.

The object of the present work will require but little explanation: it is to supply what is believed to be an acknowledged deficiency. This brief outline of ecclesiastical history, intended for the use of students in colleges and theological seminaries as an introductory to the important study of Church History, has arisen out of a course of lectures which, for several years, I delivered in the Provincial Seminary at St. Francis, near Milwaukee, Wisconsin. The repeated requests of my fellow-professors and of the seminarians attending these lectures at length prevailed upon me to publish them in a connected and enlarged form for a wider circle.

That there exists a real need of a good English text-book on Church History, suited for theological students and more advanced pupils, seems to be generally conceded. A writer in the Catholic Literary Circular of London, April, 1882, observes: "We are behindhand in many departments of literature; but in none, probably, is the dearth of readable books more saddening than in this one subject of ecclesiastical history. The English version of Alzog is cumbersome and unfinished; Reeve has made his work so intolerably dreary, that it would be folly to hope for any good as the result of such a book; the translation of Döllinger leaves many centuries untouched. The ordinary Catholic student, therefore, who wants information on questions belonging to ecclesiastical history and is not master of foreign languages, must drink at such poisoned sources as Stephen, or the translations of Ranke and Neander." Other leading periodicals, such as *The Dublin Review* and *The American Catholic Quarterly Review*, express themselves to the same effect. "Manuals are needed for the use of institutions, which, while leaving truth intact, shall put aside all that is harmful to youth and serve to aid and extend historical studies." (His Holiness Pope Leo XIII., in his letter of August 18, 1883, to Cardinals de Luca, Pitra, and Hergenrœther.)

While teaching Church History in our Seminary, I sadly felt the want of a suitable text-book for the use of our students; as a natural consequence, they had either to be taught, with much additional cost, both of time and labor, from the notes or lectures of their professor, or to adopt as their manual the translations of either Alzog or Darras—works which, though excellent in their kind, have been pronounced too extensive and voluminous for the short space of time that is usually allotted to the study of ecclesiastical history in our institutions.

To supply the want by the translation of another foreign manual, I considered inexpedient. In a text-book of Church History for the use of our institutions greater regard ought to be shown for the wants of the English speaking world than is commonly found in books that are merely adaptations or translations from foreign sources and languages. Besides, I deemed it important, that some prominence should be given to Christian Antiquity, and especially to Patristic Studies. These important subjects are generally treated in European institutions as separate branches of study; but in our ecclesiastical seminaries, it would seem, they must be studied in connection with Church History, or there is danger that they will be entirely overlooked.

It has been my constant effort not to encumber the student's mind with a mass of details, but to sketch events in a few words, and to give, in as clear and connected a manner as possible, a plain but carefully drawn outline of ecclesiastical history. How far I have succeeded, must be left to the decision of those whose knowledge of Christian history entitles them to pronounce judgment in this matter.

This being the limit of my desire, I thought best not to clog the work with copious references and quotations, which, although interesting to the scholar, would make a text-book too prolix for the ordinary student.

The present work claims no originality. The utmost I have done in historical research has been as an humble follower in the footsteps of those who have gone before. The work which has been especially consulted, and which, to a certain extent, forms the basis of this history, is the famous "Manual of Universal Church History," by his Eminence, Cardinal Hergenröther, whose great services to the Church in the field of

ecclesiastical history are well known all over the Catholic world, and have been acknowledged by as high an authority as His Holiness Leo XIII., who promoted the learned author to the dignity of Cardinal, and appointed him "Prefect of the Vatican Archives." Other works used in the composition of this volume are those of the learned Church-historian, Bishop Hefele, who wrote a most elaborate and valuable "History of the Councils;" of Möhler, the famous author of the Symbolism; of Jungmann, professor in the University of Louvain; of Palma, Döllinger, Janssen, and Brück; of Lingard, the English historian; of Cardinals Newman and Moran; of J. G. Shea, the well known author of a series of works on American history; and the English versions of Alzog and Darras. Many other modern works of standard authors, Catholic and Protestant, have been put under contribution; amongst the rest were consulted the publications of Cardinal Wiseman and Archbishops Kenrick and Spalding; of Bishops Challoner, Carew, and England; of Audin, Waterworth, Flanagan, Mac Geoghan, Malone, Mac Leod, Marshall, Gillow, Thebaud, Bellesheim, Brownson, Murray, Ranke, Neander, Mosheim, Gibbon, Milman, Hallam, Maitland, Green, Macaulay, Robertson, Graham, Bancroft, Blunt, Lee, and Guizot. On some points I am indebted for valuable information to *The Month*, *The Dublin Review*, *The Irish Ecclesiastical Record*, *The American Quarterly Review*, *The Catholic World*, and other Catholic periodicals.

In writing the treatises on Patristic Literature, besides consulting the excellent "Outline of Patrology," by Dr. Alzog, and other works on this subject, I followed chiefly the learned and extensive "Institutions of Patrology," by Bishop Fessler, whose long study and labor on patrology, church history, and canon law were deservedly honored by the late Pope Pius IX., who, in 1869, appointed the distinguished prelate Secretary of the Council of the Vatican.

The present work, having been written and the printing corrected under the pressure of other occupations, will, no doubt, contain some inaccuracies and omissions; with respect to these I trust to find indulgence with the reader. In writing this volume, I have conscientiously striven to follow the rule laid down by His Holiness Leo XIII., in the above quoted letter: "The first law of history is to dread uttering falsehood; the

next, not to fear stating the truth; lastly, that the historian's writings should be open to no suspicion of partiality or of animosity."

At the end of this work will be found a carefully prepared Index, by the aid of which, together with the Table of Contents at its commencement, the reader will be able to turn to any event and question stated therein.

In conclusion, the author expresses his sincere thanks to the friends who helped and encouraged him in his labor. He feels bound to express his special obligations to the Rev. E. Fitzpatrick, formerly professor in our Seminary, who furnished him with many valuable suggestions and corrections.

PREFACE TO THE THIRD EDITION.

This History of the Church, which first appeared in 1888 is now offered to the public in a new and improved edition. The rapid succession of three editions in the short space of four years, and the adoption of this manual by nearly all the leading seminaries, regular and secular, of this country, and even by foreign institutions, is to me a source of much gratification, and fully warrants the statement "that there existed a real need of a good English text-book on Church history, suited for theological students, in which greater regard is shown for the wants of the English-speaking world, and some prominence also is given to the important study of Patrology."

In preparing this new edition and continuing it to the present time, I have carefully revised and corrected the entire work, making emendations and additions wherever deemed necessary. To render the work still more valuable, I have added a system of chronological tables, which, I believe, will greatly aid the student in the study of ecclesiastical history. No pains, in fact, have been spared to make the present edition of the History of the Church accurate and complete in all respects.

March, 1893.

J. A. B.

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CHAPTER I.

PROPAGATION OF CHRISTIANITY.

SECTION I. MISSIONS TO THE HEATHEN IN ASIA.—ST. FRANCIS XAVIER.

Christian Zeal of the Spanish and Portuguese Explorers—St. Francis Xavier—His Labors in India—In Japan—Results of his Labors—His Death—His Successors in Japan—Father Valignano—Persecution in Japan—The Twenty-six Japanese Martyrs—Emperor Taicosama and his Successors—Bigotry of Dutch Calvinists.

8. While some of the nations of Europe were being mislead by the self-styled Reformers, to secede from the Church, other peoples, both in the East and the West, were preparing to enter her fold. The Discovery of America by Christopher Columbus, in 1492, and the finding of another route to India by Vasco de Gama, six years later, opened new and promising fields for apostolic zeal. The gallant and fervent men, whom Catholic Spain and Portugal sent forth in search of unknown lands, were as desirous of enlarging the dominions of Christ's Kingdom, as of extending the domain of their own nations. On their numerous voyages they were invariably accompanied by zealous missionaries, whose supreme ambition was the conversion of the many pagan nations they should visit, by imparting to them the light of the Gospel.

9. *In India.* This Epoch witnessed the planting of the Christian faith in the East Indies and Japan, by the preaching of St. Francis Xavier. Since the days of St. Paul, no greater missionary, perhaps, has arisen in the Church. The work which this extraordinary man accomplished during the ten years from 1542 to 1552, almost surpasses belief. St. Francis, born in 1506, of a noble family in Navarre, was one of the first associates of St. Ignatius when founding his order. At the instance of King John III., of Portugal, Pope Paul III. appointed him apostolic missionary and nuncio for India. Francis landed at Goa, the capital of the Portuguese Indies, and, since 1534, an episcopal see. After working some time in that city, where his preaching wrought a great change, and where he established a college for the education of native youths as catechists, he

visited the tribe of the *Parawians* on the Fishery Coast. This people had been, indeed, baptized, but were Christians merely in name. His preaching, supported by miracles, produced wonderful effects. He founded forty-five churches along the coast.

10. After a year's residence among the *Parawians*, Francis passed into the Kingdom of Travancore. He had found this country entirely idolatrous, but when he left it, after a few months' stay, it was entirely Christian. His zeal next led him to visit successively, Malacca, Amboina, the Moluccas, and Ternate. In all these parts he effected prodigious numbers of conversions and established a flourishing church. In the Island of Moro, he converted the whole city of Tolo, containing 25,000 souls. From Travancore he sent a priest to the Isle of Manas, near Ceylon, where Christianity made rapid progress. This island was fertilized with the blood of more than 5,000 Christians, amongst whom was the king's own son. By the year 1548, St. Francis had converted more than 200,000 Pagans along the Eastern Coast, starting from Cape Comorin.

11. Xavier's next mission was to Japan. Accompanied by a Japanese of high rank, whom he had baptized at Goa, he landed at Kangoxima, in 1549. His preaching was attended with marvelous results. Notwithstanding the opposition of the Bonzes, vast numbers of the natives, including several princes, were converted to Christianity. St. Francis founded many Christian communities in this great kingdom and left the Church of Japan established on a firm footing, as its subsequent history will show. In 1552, St. Francis set out for China, eager to preach the Gospel also in that extensive empire which foreigners were forbidden to enter under pain of death. But his apostolic course was run; he expired on the Island of Sancian, in the forty-sixth year of his age. He was canonized by Urban VIII. in 1623, with the glorious title of "The Apostle of India and Japan."

12. The evangelization of Japan, begun by St. Francis Xavier, was continued by the Jesuits, whose labors were crowned with wonderful success. Christian communities arose in all parts of the island, even in the imperial city of Miako. In 1579, there were reckoned over 200,000 Christians. By the efforts of Father *Valignano*, who died in 1606, about three hundred churches were erected, besides a number of colleges, and a novitiate of his order. The kings of Bongo, Arima, and Omura embraced Christianity, and, in 1585, sent an embassy to Rome, to assure Pope Gregory XIII. of their submission to the Holy See. Hopes were entertained of the conversion of all Japan.

13. But, in 1587, the Emperor Taicosama commenced a violent persecution of the Christians. The missionaries were ordered to leave the country, a number of churches were burned, and a great many Christians suffered martyrdom. In 1597, the twenty-six martyrs (three Jesuits and twenty-three Franciscans) suffered, whom Pius IX. canonized, in 1862. In spite of the persecution, however, Christianity continued to make great progress. The Christians who numbered but 300,000 when the persecution broke out, twenty-five years later, counted 750,000.

14. Under the successors of Taicosama, who died in 1598, the persecution was carried on with increased violence. Scores of thousands of Japanese converts were put to death, and the horrors of the early times of the Church were renewed and even surpassed. In 1638 alone, 4,000 Christians were drowned in the sea, and many others were subjected to the most horrible torments. But the faith implanted in the breasts of these converts was not to be eradicated by torments or the fear of death. Like the primitive Christians, they suffered martyrdom with the most heroic patience and constancy. In 1639, all Europeans, except the Dutch, were forbidden to enter Japan, even for trade, and then, on condition of their trampling upon the Cross, to which the heretical Hollanders had readily acquiesced. From that time all public profession of Christianity was stopped.¹

15. The guilt of this long and frightful persecution in Japan rests chiefly with the Dutch Calvinists, who, out of commercial jealousy and hatred of the Catholic religion, accused the Catholic missionaries of a conspiracy with the Portuguese and Spaniards against the Japanese government. The Japanese rulers were made to believe that the real designs of the Jesuits, in preaching the Gospel, was to prepare the conquest of Japan by Portugal and Spain. It was the Dutch also who in 1638, at the request of the Japanese government, bombarded 37,000 Christians who, to save themselves had taken refuge within the walls of Simabarra. Thus the intrigues and crimes of the Dutch Protestants assisted in ruining a once flourishing church, and in securing the triumph of Paganism.

1. When Japan was opened to Europeans some years ago, the astounding fact was announced that, after more than two centuries of utter abandonment, Catholic Christians were still to be found in the interior of the empire, who, instructed by catechists only, had preserved their faith under the most trying circumstances.

SECTION II. THE SUCCESSORS OF ST. FRANCIS—CHRISTIANITY IN CHINA
AND THE ADJACENT COUNTRIES.

Labors of the Jesuits—Reunion of Nestorians—Father de Nobili—His success with the Brahmins—Controversy on "the Malabar Customs"—Mission in Central India—In Ceylon—In Tong King—In Cochin-China—In the Philippine Islands—In China—Fathers Matteo Ricci, Adam Schall, and Ferdinand Verbiest.

16. A long succession of zealous and heroic missionaries, who had inherited the spirit of St. Francis Xavier, continued the great task which he had commenced. By their labors, many new churches were formed on both Coasts and in the interior of India. The ever increasing number of conversions made it necessary to divide the ecclesiastical province of Goa, thus constituting the province of Malabar. The Church of East India received a large increase by the reunion of the Nestorians, or "Thomas Christians," on the Malabar Coast, which was brought about by the Synod of Diamper, in 1599.

17. A great obstacle to conversion was the institution of *castes*, into which the Indian population is divided, and which prohibits all intercourse between the higher and lower classes. The Brahmins, or sacerdotal caste, affecting a greater purity and higher wisdom, held communication with none except members of their own order. They appeared, on that account, beyond the reach of the Christian missionaries, whom, for associating with all classes, they identified with men belonging to an impure caste.

18. It was to the conversion of the Brahmins that *Robert de Nobili*, a nephew of Cardinal Bellarmine, and a near kinsman of Pope Marcellus II., resolved to devote his life. In 1606, Father de Nobili came to Madura, and imitating the example of St. Paul, who became "all things to all men to win all to Christ," he separated from his brethren and assumed the habit and customs of a Brahmin. His austerities and manner of life attracting universal attention, many of the chief and most learned of the Brahmins soon asked to become his disciples. During the forty-five years of his apostolate in Madura, de Nobili is said to have converted more than one hundred thousand idolaters, nearly all of whom belonged to the caste of Brahmins. He died in 1656.

19. The method adopted by de Nobili of extending the Gospel, and his conformity to certain Brahminical customs, gave rise to a protracted controversy, known as the controversy "*On the Malabar Customs.*" De Nobili was accused even by his co-religionists of conniving, out of condescension to the heathen Brahmins, at certain idolatrous rites, and thus jeopardizing the purity of faith. Though the

archbishops of Goa and Cranganore had approved the conduct of de Nobili, the matter was referred to Rome. In 1623, Gregory XV. gave his supreme sanction to the method pursued by de Nobili, and in 1707, Clement XI. repeated the same judgment.¹ This lamentable discussion served only to impede the conversion of the Brahmins, to which the zealous missionary had devoted himself with such immense success.

20. At the close of the sixteenth century, the faith was brought into *Central India* by Jesuits, whom the emperor Akbar had invited to acquaint him with the Christian religion. The most prominent among them was Father *Geronimo Xavier*, the nephew of St. Francis Xavier. Christmas was celebrated in a most solemn manner at Lahore, in 1599, when numerous converts received baptism. In 1610, three royal princes were baptized. In 1621, a college was established in Agra, and a station in Patna; and hopes were entertained that all Central India would embrace the faith, which was prevented only by political events.

21. *Ceylon*, where the faith had been planted by Franciscans and Oratorians, was fertilized by the blood of martyrs, as early as 1546. In 1548, one of the kings was converted, and the number of native Christians was already twelve thousand. This flourishing mission was greatly injured by the Dutch Calvinists, who were the implacable enemies of the Catholic missionaries, several of whom fell victims to their fury. The most distinguished missionary laboring in Ceylon, was the Oratorian *Father Vaz*, who in a short space of time added to the Church upwards of thirty thousand converts from the heathen. Notwithstanding the savage repression of the Dutch, Catholicity made great progress. In 1717, the Catholics possessed upwards of four hundred churches in all parts of the island.

22. The mission of *Tong-King* in Annam, was founded in 1627, by the two Jesuits, Alexander de Rhodes and Anthony Marqués. In less than three years they baptized upwards of six thousand Pagans, including two hundred bonzes, a sister of the king, and seventeen of his near relations. In 1639, there were already over 82,000 Christians, and before a half century had elapsed, they numbered 200,000. *Cochin-China* was evangelized about the same time.

1. "Clement XII., indeed, ordered them to abolish the distinction of castes; but as this decision, founded upon an extreme view of the theory of caste, was found to be absolutely fatal to conversions, Benedict XIV., by his Bull of the 12th of September, 1744, not only applauded the conduct of the Jesuits, but authorized them to have two classes of missionaries, one for the nobles, and another for the pariahs. The decision was received with joy in India, and the Fathers contended with one another who should have the lower calling." Marshall, *Christian Missions*, Vol. I. p. 229.

23. In the *Phillipine Islands*, Christianity achieved a complete triumph over Paganism. Even at the close of the Sixteenth Century, the number of native Christians is said to have been no less than 400,000. In the persecution which broke out at this time, more than 6,000 Christians suffered martyrdom in the single province of Ternate. Manila, the capital, since 1579 an episcopal see, was made metropolitan in 1621, having under its jurisdiction three suffragan sees.

24. *China*. St. Francis Xavier died, like another Moses, in sight of China, which he had desired to enter and christianize. His religious brethren, after many vain attempts, at last succeeded in obtaining an entrance into the empire. In 1582, several Jesuits, headed by the celebrated *Mattæo Ricci*, landed in China, and slowly worked their way from Canton to Nanking, and thence to Peking into the imperial palace. By teaching mathematics and introducing the inventions of the West, they sought to win the studious and ambitious people to the religion of Christ. The present which Ricci made to the emperor of a striking clock, and the construction of a map which far surpassed similar attempts by native artists, won from the imperial house respect for his person, and some degree of toleration for the religion he taught.

25. Many of the more learned of the Chinese embraced the faith; in 1606, a sodality of the Blessed Virgin was formed at Peking and three imperial princes were baptized. Among the most eminent of the converts was the mandarin Paul Seu, one of the highest officers of the empire, and his grand-daughter Candida. Assisting the missionaries by their influence and wealth, these pious neophytes founded about fifty churches in different parts of the empire. When Father Ricci died, in 1610, there were more than three hundred Christian churches in the different provinces.

26. After the death of this great missionary, a fierce persecution broke out; the Fathers at Peking were banished to Macao. But after a short interval they were permitted to return, and their literary attainments greatly contributed to promote Christianity among all classes. No year passed in which thousands were not converted. In 1611, the first church was dedicated at Nanking. In 1624, *Adam Schall* was installed as successor of Father Ricci, with the title of "President of the Mathematical Tribunal." The establishment of the Tartar dynasty, in 1644, threatened to injure the Christian mission; but the two first Tartar emperors were favorable to the Jesuit fathers. In 1631, the Dominicans and Franciscans began to arrive, and Christianity made rapid progress in China. In 1663, the Catholics are said

to have been three hundred thousand. The mother of the emperor his principal wife, and eldest son, embraced the faith.

27. But a formidable persecution arose during the minority of the emperor Cang-hi. Father Schall was cast into prison, together with a number of Christian mandarins, of whom five were martyred. Schall recovered his liberty, but died from the effects of his sufferings, in 1666. In 1671, Father *Ferdinand Verbiest*, the successor of Father Schall, obtained from the new emperor, over whom he possessed an almost unbounded influence, adequate toleration for the Christians, and in that year alone more than twenty thousand Chinese were baptized. The next year an uncle of the emperor, one of his chief generals, besides many other persons of distinction, embraced the faith. But hard trials awaited the Chinese Church in the ensuing era.

SECTION III. MISSIONS IN THE WEST INDIES.

Discovery of America owing to Catholic Zeal—Christopher Columbus—His First Discoveries—Pope Alexander VI.—First Missionary Efforts—First Christian Church—Inhuman Treatment of the Natives—System of Repatriamientos—The Missionaries oppose the enslaving of the Natives—Bull of Paul III.—Testimony of Dr. Robertson—Las Casas, Champion of the Indians—Cardinal Ximenes—Mission in Cuba—Among the Caribbees.

28. Religious zeal, more than any other motive, led to the Discovery of America. The prime motive which actuated the great Christopher Columbus to venture on the perilous voyage across the broad Atlantic, was the salvation of souls, which that truly pious man deemed more glorious than the conquest of an empire. The Franciscan, Fra Juan Perez de Marchena, the Jeronymite, Ferdinand of Talavera, and the Dominican, Don Diego Deza, afterwards archbishop of Seville, advocated the noble cause of the illustrious Genoese, at the Spanish Court. The same laudable desire, of communicating the light of the Gospel to heathen nations, moved Ferdinand the Catholic, and his pious consort, Isabella, to grant to Columbus the vessels which he had solicited for so many years. Thus, in all justice, it can be said, that to Catholic missionary zeal is owing the Discovery of America.

29. Setting sail from Palos, in Andalusia, Columbus, in 1492, gave a New World to the Church, "the like of which was never done by any man in ancient or later times." The first land discovered was an island of the Bahama group, which the Christian admiral, in honor of the Saviour, called San Salvador; the next, in memory of the Blessed Virgin, was named Santa Maria de la Concepcion. The Church immediately set to work to extend the Kingdom of Christ over the

newly discovered lands. In this, however, she found great drawbacks in the character and conduct of the earlier European colonists, many of whom, unfortunately, had belonged to the reckless classes at home, it having been very difficult to recruit the first expeditions from the better walks of life.

30. As early as 1493, Pope Alexander VI., in his memorable "Bull of Partition," charged the Spanish sovereigns to send zealous and skillful missionaries to the New World, by whom the aborigines might be instructed in the Christian faith. The Spanish monarchs at once organized a mission for the new "Indies;" Bernard Boyle, as vicar apostolic, with twelve priests, accompanied Columbus on his second voyage, and commenced the work of religion in the New World, by consecrating the first Christian chapel on Hispaniola, on the feast of the Epiphany, 1494.

31. But owing to the inhuman treatment of the native inhabitants by the Spaniards, the mission of Boyle and his companions produced but little fruit. The Spanish colonists, instead of treating the natives with Christian love, subjected them to the most grievous oppression. The introduction of the *Repartimientos*, or distribution of the Indians as slaves among the conquerors, brought great misery to that unhappy people, and reduced them to an unbearable servitude. The unfortunate savages were divided off to the colonists like so many cattle, and compelled by their new masters to take up a fixed residence, and to work in mines and on sugar plantations. Under the pressure of those hardships, the native inhabitants, hitherto accustomed to a life of ease and indolence, either escaped from their taskmasters, or pined away with unparalleled rapidity.

32. It was discouraging, under these circumstances, to build Christian churches and erect episcopal sees in America. The hard oppression under which the natives smarted, filled their hearts with intense hatred for the religion of their conquerors, and was an insurmountable obstacle to their conversion. In vain did the missionaries remonstrate against the, not less impolitic, than barbarous, practice of enslaving the aborigines. Their entreaties and warnings remaining unheeded, they appealed for protection of the oppressed natives to the Spanish Court and the Holy See. Paul III., in a bull, issued 1537, raised his voice in behalf of the ill-treated Indians, declaring them to be "true men, who were to remain unmolested in their liberty and property, and whom it was unlawful to reduce to slavery."

33. "With great injustice," says the Protestant Dr. Robertson in his History of the Discovery of America, "have many authors represented the intolerant spirit of the Roman Catholic religion, as the

cause of exterminating the Americans, and have accused the Spanish ecclesiastics of animating their countrymen to the slaughter of that innocent people, as idolaters and enemies of God. The first missionaries who visited America were pious men. They early espoused the defence of the natives, and vindicated their character from the aspersions of their conquerors, who, describing them as incapable of being formed to the offices of civil life, or of comprehending the doctrines of religion, contended that they were a subordinate race of men, on whom the hand of nature had set the mark of servitude. From the accounts which I have given of the humane and persevering zeal of the Spanish missionaries, in protecting the helpless flock committed to their charge, they appear in a light which reflects lustre upon their function. They were ministers of peace, who endeavored to wrest the rod from the hands of oppressors. To their powerful interposition the Americans were indebted for every regulation tending to mitigate the rigor of their fate."¹ (Book VIII.)

34. But it was the great *Bartholomew Las Casas*, a member of the Dominican Order, who proved himself the warmest friend of the oppressed Indian and the champion of his liberty. Born at Seville, in 1474, Las Casas accompanied Columbus on his third voyage in 1498; he is said to have been the first priest ordained in the New World. "The whole of his future life," says Irving, "a space exceeding sixty years, was devoted to vindicating the cause and endeavoring to meliorate the sufferings of the natives. As a missionary he traversed the wilderness of the New World in various directions, seeking to convert and civilize them; as a protector and champion he made several voyages to Spain, vindicated their wrongs before courts and monarchs, wrote volumes in their behalf, and exhibited a zeal and constancy, and integrity worthy of an apostle."

35. Upon one of Las Casas' complaints of injustice done to the

1. Equally emphatic is the language of the same distinguished author in defence of the Spanish Court against a similar charge. "The Spanish monarchs," he writes, "far from acting upon any such system of destruction, were uniformly solicitous for the preservation of their new subjects. Isabella manifested the most tender concern, to secure not only religious instruction, but mild treatment, to that inoffensive race of men subjected to her crown. Her successors adopted the same ideas; and on many occasions their authority was interposed, in the most vigorous exertions, to protect the people of America from the oppression of their Spanish subjects. Their regulations for this purpose were numerous, and often repeated. They were framed with wisdom and dictated by humanity. . . . The desolation of the New World should not then be charged on the Court of Spain, or be considered as the effect of any system of policy adopted there. It ought to be imputed wholly to the indigent and often unprincipled adventurers whose fortune it was to be the conquerors and first planters of America, who, by measures no less inconsiderate than unjust, counteracted the edicts of their sovereign, and have brought disgrace upon their country." *History of the Discovery of America*. Book VIII.

Indians, Cardinal Ximenes (A. D. 1516), then regent of Spain, sent a commission of three Jeronymite friars to Hispaniola, with full powers to reform abuses, and appointed Las Casas "Protector General of the Indians." At the same time, the illustrious Cardinal peremptorily forbade all and every importation of Negro slaves into America. Las Casas, who afterwards was made bishop of Chiapa, in Mexico, seeing all his efforts in behalf of the distressed Indians thwarted by the avarice and malice of men, retired to his monastery at Madrid, where he died, in 1566, at the great age of ninety-two.

36. The conquest of *Cuba*, by Don Diego Velasquez, was soon followed by the establishment of an episcopal see at San Jago, in 1518. As in Hispaniola, so in Cuba, the chief obstacle to the conversion of the natives, was their cruel treatment by the Spaniards. The native inhabitants having nearly all fled or perished under the cruel administration of Pera Soto, the second governor of the island, the missionaries devoted themselves to the instruction of the Negroes, who were quickly converted to Christianity. The fierce *Caribbees* of St. Vincent Island were converted by the Jesuit Andrew Dejan, about the middle of the seventeenth century.

SECTION IV. MISSIONS IN MEXICO AND SOUTH AMERICA.

Conquest of Mexico—Institutions and Arts of the Aztecs, or Mexicans—Their Religion—Human Sacrifices—Sanguinary War-God—Zeal of Cortes—Arrival of Missionaries—Their Success among the Natives—See of Mexico—Missions in Central America—In Guyana—In Venezuela—In New Granada—St. Louis Bertrand—Peter Claver—In Ecuador—In Peru—Government, Arts, and Manners of the Peruvians—Their Religious Institutions and Observances—First Missionaries—St. Turibius—The Work of Conversion.

37. *Mexico* Of all the conquests of the Spaniards in America, that of Mexico, by the gallant *Hernando Cortes*, in 1519, was the most important. The vice-royalty of "New-Spain," as Mexico was called by the Spaniards, comprehended, besides the extensive territories of

1. It was not Las Casas, as has been asserted, who first suggested the importing of Negro slaves into the New World. The importation of the Blacks dates there from the beginning of the sixteenth century. "The benevolent Las Casas," says Baneroft, "who felt for the native inhabitants of the New World all that an ardent charity and the purest missionary zeal could inspire, and who had seen them vanish away, like dew, before the cruelties of the Spaniards, while the African thrived in robust health under the sun of Hispaniola, suggested that negroes might still further be employed to perform the severe toils which they alone could endure." "It was a suggestion of humanity," Prescott adds, "however mistaken, and considering the circumstances, under which it occurred, and the age, it may well be forgiven in Las Casas, especially taking in view, that as he became more enlightened himself, he was so ready to testify his regret at having unadvisedly countenanced the measure." "Hist. of the United States," I., ch. v.

Central America, California and part of Texas. On entering Mexico, the Spaniards were astonished to find an extensive country, subjected to one sovereign, and a people far surpassing in intelligence and refinement the other American races. There were cities filled with large populations living under an organized government and employed in many of the useful and even elegant arts of a civilized community. The Aztecs, or Mexicans, exercised the arts of casting, chasing, and carving in metal, with great skill; they used a species of picture writing which bore some resemblance to the Egyptian hieroglyphics.

38. But in other respects, the Mexicans were a most ferocious race, and the barbarity of some of their customs exceeded even the savage state. They believed in a supreme Creator, invisible yet omnipresent; still, they practised, besides, the most atrocious idolatry. Their religious tenets and rites are described as wild and cruel in the extreme. They had thirteen principal, and more than two hundred inferior, deities, which they sought to appease by human sacrifices offered in numberless temples (*teocallis*), some of which were of colossal dimensions. At the head of all Mexican divinities stood the terrible Huitzilopotehli, the war-god, a sanguinary monster. "His temples," says Prescott, "were the most stately and august of the public edifices, and his altars reeked with the blood of human hecatombs, in every city of the empire. The unhappy persons destined for sacrifice were dragged to the temple; the heart and head were offered to the god, while his votaries devoured the body of the victim."

39. The first object of Cortes, after conquering Mexico, was to reclaim the natives from their atrocious idolatry and cannibalism, and make them embrace the Christian religion. At his invitation, twelve Franciscans, led by Father Martin of Valencia, arrived in New Spain, early in 1524. "The missionaries," says Prescott, "lost no time in the good work of conversion. They began their preaching through interpreters, until they had acquired a competent knowledge of the language themselves. They opened schools and founded colleges, in which the native youth were instructed in profane as well as Christian learning. The ardor of the Indian neophyte emulated that of his teacher. In a few years every vestige of the primitive *teocallis* was effaced from the land."

40. In 1526, Dominicans and Fathers of our Lady of Mercy arrived in Mexico, to share in the work of conversion. In 1542, the Franciscan de Testera entered the field, bringing with him two hundred friars of his order. Later on, the Jesuits followed and founded the university of Mexico. The progress of Christianity among the

natives was extremely rapid. Zumarraga, first archbishop of Mexico, wrote, in 1551, that, already, more than a million Indians had been baptized by the Franciscans alone. This magnificent conquest was chiefly due to the zeal of such distinguished apostles as Betanzos, Motilino, Martin of Valencia, Peter of Ghent, Las Casas, and Zumarraga. Of Father Motilino it is said that he baptized no fewer than four hundred thousand native Mexicans. To Peter of Ghent, a Franciscan lay-brother, more than a hundred churches owed their building. In 1547, the see of Mexico was raised to metropolitan rank; and the provincial Council, held in 1555, was attended by six suffragan bishops.

41. *Central America.* From Mexico and the West Indies the faith was brought into Central and South America. It was by Vasco Nunez de Balboa, the discoverer of the Pacific Ocean, that Central America had been added to the Crown of Spain, in 1513. The first missionaries in this part of the New Continent were Franciscans and Dominicans. Father Alfonso de Betanzos preached both to the Spanish colonists and the Indians in *Costa Rica* with great zeal and fruit, about the middle of the sixteenth century. In 1518, an Episcopal see was founded in Tlascala, at Los Angeles, and, in 1534, one at Nicaragua. In *Guatemala*, the faith was planted by Dominicans, among whom was the celebrated Las Casas, the "great Protector of the Indians." Vera Paz became an episcopal see, in 1556.

42. *Guyana.* Two Spanish Dominicans first entered the inhospitable territory of Guyana, in 1560, but were immediately martyred. In 1643, French Capuchins repeated the attempt, with the same result. About the same time, some Jesuits, under Fathers Meland and Pelleprat, labored successfully among the fierce and warlike *Galibis*. This promising mission was, for a time, interrupted by the fanatical Dutch, who, in 1667, took Cayenne and harassed the missionaries in every possible manner. In 1674, Jesuits penetrated into the interior of Guyana. After many years of prodigious toil, the celebrated Father Lombard succeeded in establishing a very promising mission on the river Kuru.

43. *Venezuela*, which was visited by the Spaniards as early as 1499, was first evangelized by Dominicans. In 1520, the celebrated Las Casas established a colony at Cumana, which is one of the oldest cities of the New World. Charles V., in 1526, bestowed the province of Venezuela upon the Velsers, a wealthy Lutheran family of Augsburg, to be held by them as an hereditary fief from the Crown of Castile; but owing to the exactions and cruelties of the Germans against the native inhabitants, which exceeded those of the Spaniards, the grant was revoked, and Venezuela reverted to Spain. In 1571, a band

of Franciscan and Augustinian friars arrived to aid the Dominicans in the conversion of the heathen. Later on, they were joined by Jesuits coming from the Island of Trinidad. At the beginning of the present century, of the 220,000 Indians living in Venezuela, upwards of 170,000 were Catholics.

44. *New Granada* (now United States of Colombia) was added to the dominions of Spain, about the year 1536. The propagation of the Gospel in this province was at first very slow, owing to the cruelties of the Spaniards, which filled the natives with an intense hatred against the Christian religion. An episcopal see—the first on the American continent—had been founded at Santa Maria, by Leo X., as early as 1514. In 1529, the Spaniards founded Santa Marta, at the mouth of the river Magdalena, which became the seat of a bishop in 1577. St. Louis Bertrand labored here and at Santa Marta, with wondrous results, from 1562 to 1569; he is said to have converted 15,000 Indians. In 1566, the Dominicans counted as many as seven-teen monasteries, from which they ministered in one hundred and seventy congregations all composed of Indians. Cartagena was the scene of the missionary labors of the Venerable Peter Claver, who is sometimes called the "Apostle of the Negroes." He baptized more than three hundred thousand Blacks. He died in 1654. Before the close of the century, by far the greater part of the population, both Indian and Negro, had embraced the faith.

45. *Ecuador*. Quito, the capital of Ecuador, was taken by the Spaniards under Benalcazar, in 1533. The first missionaries were Dominicans and Franciscans, followed afterwards by the Jesuits. The progress made in converting the natives was very satisfactory. In 1609, the Jesuits opened a university at Quito. In 1632, there were over two hundred villages, and thirty cities, inhabited almost exclusively by converted Indians. Father Fritz, a German Jesuit, alone converted as many as twenty-nine Indian tribes. At the end of the seventeenth century, there were in Ecuador more than 550,000 baptized Indians living in two hundred and sixty villages.

46. *Peru*. When the Spaniards under Francisco Pizarro conquered Peru, in 1532, the dominions of its rulers, the *Incas*, comprised, besides Peru proper, the present states of Ecuador, Bolivia, and Chili. Its inhabitants, composed of nations of different language and origin, were found to enjoy a high degree of social and physical improvement, if not civilization. They clad decently, cultivated the soil, practiced certain useful arts, and lived under a regular government. Their cities and magnificent temples, their method of writing by means of *Quipos*, or knotted cords, the construction of their houses

and public buildings, and the formation of their public roads, excited the admiration of the Spanish invaders.

47. Even their religious institutions were advanced far beyond those of any other American nation or tribe. They adored the "Great Spirit," as the Creator and Governor of the universe, calling him "Pachamac," that is, the "Life-giving;" yet they worshipped the stars, principally the Sun, and their Incas were to them not only rulers and legislators, but messengers of Heaven and the descendants of the Sun. Their religious rites and observances were innocent and humane, and they never stained, as the Mexicans, their altars with human blood. Adjoining their temple at Cusco, the capital of the empire, was a kind of convent, inhabited by virginal priestesses, the "brides of the Sun."

48. The first missionaries in Peru were Dominicans and Franciscans. Championing the cause of the oppressed natives, these zealous apostles fought strenuously against the cruel avarice of the Spanish adventurers, and did everything to assuage the woes which the conquest of that country had brought upon its vanquished inhabitants. In 1529, Bishop Hernando de Lugo was named protector of the Indians; he was succeeded by Father Vincent Valverde, who, in 1538, became first bishop of Cusco, and, later on, was slain by the savages on the Isle of Puna.

49. In 1546, Lima was raised to the metropolitan dignity. At the second provincial Council, held in 1586, there appeared seven suffragan bishops. St. Turibius, third archbishop of Lima, who died in 1606, is regarded as the Apostle of Peru.¹ With unwearied zeal he traversed his extensive diocese, to revive or propagate religion. The glorious St. Rose of Lima, a Dominican tertiary, the only canonized saint of American birth, flourished under his episcopate. She died, in 1617, at the age of thirty-one. Toward the close of the sixteenth century, some Jesuits entered Peru and founded two colleges, one at Cusco, the other at Paz. A university had been founded at Lima as early as 1557. In 1614, forty-six new members of the Society of Jesus arrived, to replace those who had fallen victims to their zeal. About the middle of the seventeenth century, the natives under Spanish rule had all embraced Christianity; and a century later there were upwards of four hundred thousand Catholic Indians in Peru.

1. St. Francis de Solano is sometimes called the "Apostle of Peru," in which country he labored with great success. But the chief field of his missionary labors was the Argentine Republic, where he converted many thousands of Indians. He died in 1610.

SECTION V. MISSIONS IN SOUTH AMERICA—CONTINUED.

Discovery of Brazil—First Missionaries—Jesuit Mission under Father Nobrega—Father Anchieta, the Apostle of Brazil—His Labors and Success—Massacre of Missionaries by French Huguenots—Invasion of the Mission by Dutch Calvinists—Rapid Progress of Christianity in Brazil—Foundation of Bishoprics—Mission in Bolivia—Father Baraza—Mission in Chili—Franciscan Missions in La Plata and Patagonia—St. Francis Solano—The Reductions in Paraguay—Labors of the Jesuits—Success of this Mission—Retrospect—Glorious Achievement of the Catholic Church in South America.

50. *Brazil.* The vast and fertile territory which forms the present Empire of Brazil, was first discovered by the Portuguese Alvarez Cabral, in 1500. The first missionaries were Franciscans and secular priests. But their efforts, owing principally to the cruel avarice of the Portuguese colonists, met with little success. John III. of Portugal, entrusted the difficult mission to the Jesuits. At his request, St. Ignatius in 1549, sent Father Nobrega and five others to Brazil. Under the auspices of these missionaries arose the new city and see of St. Salvador, or Bahia. In 1553, a re-enforcement of seven fathers arrived; the celebrated *Joseph Anchieta*, who is often called the "Apostle of Brazil," was one of the number. The coast races were quickly won to Christianity. Penetrating into the interior, the Fathers, after prodigious toils and dangers, succeeded in reclaiming a great number of cannibals, whom they gathered into "Reductions," or *Aldeas*, as they were called.

51. In Brazil, also, the missionaries experienced the most obstinate and formidable opposition from the reckless adventurers who had left their homes in the Old World, to try their fortunes in the New. As the Jesuits strenuously opposed their attempts to enslave the natives, the Portuguese settlers resorted to every means of annoying the mission fathers. In the face of this opposition, however, the Jesuits prosecuted their work with most consoling results. With no protection but that of Divine Providence, Father Anchieta traversed the vast country in search of the savages, braving fearlessly every obstacle and danger. His heroic virtue, which was demonstrated by numerous miracles, and his zeal in preaching converted great numbers of the natives. He labored thus for forty-four years, till his death, in 1597.

52. The inhuman slaughter of sixty-eight missionaries by French Huguenots, in 1570, was a severe blow to the mission in Brazil. Thirty-nine Jesuits, headed by Father Ignatius Azeveda, had sailed from Madeira for Brazil; thirty more had started from Lisbon. A

French fleet, under the command of the Huguenot Jacques Saurie, bore down upon the vessels carrying the missionaries who, with the exception of one novice, were either at once put to death or thrown overboard. Besides, the invasion of the Dutch in the following century very much troubled this field. Catholic settlements were plundered and ravaged, and Catholic missionaries were driven away and even murdered.¹

53. But in spite of every menace, Christianity made astonishing progress in Brazil. In 1630, more than 70,000 natives had embraced the faith. By the end of the sixteenth century, the Jesuits had increased to one hundred and twenty; a hundred more soon arrived to continue the work which Nobrega and Anchieta had begun. Among the worthy successors of these apostolic laborers, were Fathers Antonio Vieyra and Raymond de Santa Cruz, by whose heroic zeal many thousand natives were won to the Church. As early as 1580, there were already thirty-two Christian settlements in Brazil; many more were added in the course of the following century. From 1640 to 1682, no fewer than thirty-three new settlements were established. In 1676, Bahia was made an archbishopric, with Rio de Janeiro, Pernambuco, and Maranhao, as suffragan sees.

54. *Bolivia.* In Bolivia, the efforts of the missionaries, especially the Jesuits, were attended with equal success. Father Baraza, who labored in this mission over twenty-seven years, baptized 40,000 natives; he was rewarded with the crown of martyrdom, in 1702. Another successful missionary, Father de Arce, was also martyred, in 1718. An episcopal see had been established at Chiquisaca, in 1551. In 1651, about 100,000 of the Indians were Christians; and, a hundred years later, their number is estimated to have reached nearly 250,000.

55. *Chili.* From Peru, the faith was introduced into Chili by Dominicans, who appeared there in 1541. They were followed by Franciscans in 1572, and by Jesuits in 1593. But the wars between the Spaniards and the fierce Araucanians long thwarted all efforts of the missionaries. At last, through the efficient services of Father Valdiva, peace was secured, and the savage Auracanianians were won to the faith. Those of the native tribes which were subject to Spanish rule were converted soon after. The see of Santiago was founded, in 1551; that of Concepcion, in 1603.

56. *La Plata and Patagonia* (now the Argentine Republic). In La Plata, Franciscans appeared as early as 1539, and founded the city

1. Consult Marshall, *Christian Missions*, Vol. II. pp. 149-151, where the cruel oppression of the Catholic inhabitants and the inhuman treatment of their missionaries by Dutch Calvinists is narrated by Protestant writers.

of Assumcion, which, in 1547, became an episcopal see. Some years later, a party of Jesuits, sent by Father Anchieta, from Brazil, entered the field, and flourishing "Reductions" were formed in various parts of the country. In 1595, they founded a magnificent college at Assumcion. St. Francis Solano, after preaching with great fruit in Peru, labored with a like success in the province of Tucuman. He reaped a great harvest, and Tucuman became an entirely Catholic province. About the year 1690, the Jesuit Father Mascardi preached to the natives of the inhospitable district of Patagonia, and converted many of them. He was followed by other Fathers of the Society of Jesus; but owing to the wars of the Spaniards with the natives, they were compelled to abandon the mission.

57. *Paraguay.* Of all the missions in the New World, the one established in Paraguay, by the Jesuits, was the most celebrated. "It was the noblest mission," as Dr. Marshall observes, "which the Christian religion ever formed since the days of the Apostles. Here was accomplished, amidst races so barbarous and cruel, that even the fearless warriors of Spain considered them 'irreclaimable,' one of those rare triumphs of grace which constitute an epoch in the history of religion. Here one tribe after another, each more brutal than its neighbor, was gathered into the fold of Christ, and fashioned to the habits of civilized life." The glorious results achieved by the Jesuits in Paraguay, was pronounced by Voltaire to be "the triumph of humanity."

58. Paraguay was discovered by the Spaniards in 1516, and formally taken possession of in 1536. The first attempts made by the Franciscans to convert its ferocious inhabitants had met with little success. At the invitation of Bishop Francis Victoria of Tucuman, Jesuits took charge of the mission in 1586,—some, like Fathers Barsena and Angulo, coming from Peru; others, under the heroic Ortega,¹ from Brazil. Many more arrived in the course of time from Spain. In 1617, as many as a hundred and nineteen Jesuits were found laboring in the "Reductions of Paraguay," which numbered about five thousand when their Order was suppressed.

59. With unwearied zeal these truly apostolic men devoted themselves to the difficult task of reclaiming the savage children of the

1. "The ship which carried Ortega and his companions was attacked in the Bay of Rio by the English—at that time rivals of the Dutch in the war against Catholic missionaries—and the Fathers, after having been treated with the usual indignities, were carried out to sea, and finally flung into a boat, without either oars or provisions, and abandoned to the mercy of the waves. The boat drifted to Buenos Ayres, a distance of more than seven hundred miles, and when her passengers had returned thanks to Him who had saved them by so wonderful a providence, they crossed the Pampas to Tucuman, where they met the Fathers from Peru." Marshall, *Christian Missions*, II., p. 194.

forest, forming them to arts of peace and industry, and gradually leading them to the perfection of Christian discipline. King Philip III. of Spain had authorized the Jesuits not only to preserve their converted Indians from being enslaved by the Spanish colonists, but also to withdraw them entirely into congregations, so as to separate them effectually from all contact with the settlers. Thus arose, under the direction of the Fathers, those celebrated "*Reductions*," or settlements of Christian Indians, which no Spaniard could enter without permission.

60. The labors of the Jesuits were exceedingly fruitful, converting, in the course of a century and a half, more than a million Indians. From 1610 to 1768, over seven hundred and two thousand Guaranis were baptized by the Jesuits, while many were converted by the Franciscans. Father Mendoza is said to have baptized ninety-five thousand Indians. The number of the "*Reductions*" was increased to thirty. Each of these communities had two Fathers, one attending to the spiritual affairs, the other to the civilization of the Indians, teaching them agriculture and the various arts of life. Collectively, they formed a great Christian commonwealth, under the protection of the king of Spain, the like of which the world has never seen.

61. The work performed by the Catholic missionaries in South America was, indeed, a vast as well as holy one. "In the beginning of the seventeenth century," as Ranke observes, "we find the stately edifice of the Catholic Church fully reared in South America. There were five archbishoprics, twenty-seven bishoprics, four hundred monasteries, and innumerable parishes. Magnificent cathedrals had risen, the most gorgeous of which was, perhaps, that of Los Angeles. The Jesuits taught grammar and the liberal arts, and a theological seminary was connected with their college of San Ildefonso. All branches of theological study were taught in the Universities of Mexico and Lima. . . . Meanwhile the mendicant orders had begun steadily to propagate Christianity over the whole continent of South America. Conquests gave place to missions, and missions gave birth to civilization. The monks taught the natives the arts of reading and singing, sowing and reaping, planting trees and building houses, and they in return were regarded with profound veneration and affection by the natives." The contemplation of these astonishing results caused Lord Macaulay to observe: "The acquisitions of the Catholic Church in the New World have more than compensated her for what she has lost in the Old."

SECTION VI. MISSIONS IN NORTH AMERICA—THE UNITED STATES.¹

Discovery of Florida—First Missionary Efforts—Founding of St. Augustine—Success of the Mission—Its Destruction by the English—Mission in Texas—In New Mexico—In California—First Missionary Efforts in Maryland—Father White—Ruin of the Mission—First Mission in Maine—Its Destruction by the English—New Mission under Father Druillettes—Cruel Murder of Father Rale.

62. The first attempt to preach the Gospel in the territory, now included in the United States, was made in Florida by Spanish missionaries. Florida, the land named by the Spaniards for Palm Sunday, was discovered on that day, in 1512, by Juan Ponce de Leon, a companion of Columbus. In 1526, an expedition to prosecute the exploration and conquest of the newly discovered country was fitted out under the command of Pamphilo de Narvaez. The expedition was attended by a body of Franciscans under the guidance of Father John Juarez, who is reputed to have been the first bishop of Florida. The expedition failed, and with it the religious enterprise of the accompanying missionaries.¹

63. In 1549, Father Louis Cancer, a Dominican, visited Florida to attempt the conversion of its natives; but he and his associates fell martyrs to their zeal, being slain immediately on their landing. The Dominicans repeated the attempt in 1553 and 1559; but with no result. A few years later, the Spanish admiral, Pedro Melendez, undertook the conquest and colonization of Florida. He had brought with him a considerable number of Franciscans, Jesuits, and Fathers of other religious orders. The city of St. Augustine,² which was founded, in 1565, became the centre whence the missionaries proceeded to preach to the surrounding tribes. The mission was continued for some years with great zeal; but proving ineffectual, it was finally abandoned.

64. Notwithstanding these repeated failures, the missions of Florida were again resumed, in 1601, this time with promising results. The natives in great numbers were soon converted and collected into congregations, or "Reductions," under the direction of the Franciscans. The missions continued to flourish till the beginning of the eighteenth century, when they were repeatedly ravaged, and finally,

1. A full and detailed account of the North-American missions is found in the valuable "*History of the Catholic Missions among the Indian Tribes of the United States*, by J. Gilmary Shea," which has chiefly been followed in this work. See also "*History of the Devotion to the Blessed Virgin Mary, in North-America* by Rev. Donald Macleod."

2. "It is, by more than forty years, the oldest town in the United States."—Bancroft, i., p. 56. Santa Fe, New Mexico, the foundations of which were laid by Franciscans, in 1582, is considered the second oldest city.

after the cession of Florida to England, by the treaty of Paris, in 1763, they were completely broken up by the English. The missionaries were compelled to leave the country, and the Indians dispersed. On the breaking out of the War of Independence, not a single mission was to be found in the whole extent of that territory once inhabited by numerous converted tribes. The old Franciscan convent at St. Augustine, where Father Pareja compiled for the converts his works, the oldest written in any of our Indian languages, has been converted into a government barrack.¹

65. In 1544, Father Andrew de Olmos, a Spanish Franciscan, visited the fierce Texan tribes and converted many. No permanent mission, however, was established until 1688, when a body of zealous Franciscans, including fourteen priests and seven lay brothers, arrived. "Reductions" were founded in various parts of the country, which, though for a time interrupted, were continued with great fruit for more than a century.

66. The first missionary in New Mexico was the Franciscan, Mark, of Nice, who penetrated that territory, in 1539; but he achieved no religious results. The following year, five other Franciscans accompanied the expedition under Coronado. When this explorer, disappointed in his expectations, resolved to return, two of the friars, Father John de Padilla and Brother John of the Cross, remained in the country, and began a mission among the natives, but perished in their work of zeal. Fathers Lopez and Santa Maria, and Brother Rodriguez of the same order, who followed in 1581, met with the same fate. Finally, in 1597, eight more Franciscans, having Father Escobar as superior, entered New Mexico, this time to commence a successful mission. By 1608, they had baptized eight thousand Indians. "So rapid had been the progress of Christianity and civilization on the Rio Grande," says Shea, "that the Indians, or Pueblos, as they began to be called, could read and write there, before the Puritans were established on the shores of New England."

67. California was discovered by Cortes, the conqueror of Mexico, in 1536. For a long period, however, the country was little frequented. Towards the close of the seventeenth century, the Jesuits, who have deserved well of history, for exploring this neglected prov-

1. "The tomahawk and arrows of the savages slew over thirty Jesuits, Dominicans, and Franciscans. The English conquest did the rest. The Catholic Indians, who thronged around the Spanish St. Augustine, grew few and feeble in the destructive and licentious presence of the Saxon successors of the Spaniard. They wandered back to hide themselves in their thick, green everglades, and were called Seminoles—the Wanderers. By 1783, they were all gone from the neighborhood of the city where they had been peacefully colonized and instructed in the faith of Christ and the virtues of civilization." —X. DONALD MACLEOD. "Hist. of the Devotion to the B. V. Mary in North America," p. 148.

ince, and for civilizing its rude inhabitants, had achieved results as glorious as those which they attained in their missions in Paraguay. Flourishing "Reductions" were established in various parts by Fathers Kühn, Salvieterra, and other missionaries of the Society. These missions were all in Lower California; no permanent mission was founded in Upper California, till the celebrated father Juniper Serra and his companions began their work in that part.

68. The first attempt to carry the faith among the tribes roaming in what is now the State of Maryland, dates from the year 1570. Eight Jesuits, headed by Father Segura, set out from St. Augustine for St. Mary's, or Chesapeake, Bay; but they landed only to die beneath the tomahawk of an apostate Indian chief, who had invited the missionaries to his tribe. The mission of Fathers White and Altham, two English Jesuits, proved more successful. These zealous Fathers had come to Maryland, in 1634, at the invitation of Lord Baltimore, to attend to the Catholic colony and convert the native Indians. Their apostolic zeal was rewarded with numerous conversions. Among their earliest converts were the Tayac, or Emperor of the Piscataway nation, his wife, and daughter; following their example, whole tribes soon embraced the faith.

69. But the Indian war of 1642, instigated by the perfidious Clayborne, the evil genius of the Catholic colony of Maryland, put a sudden stop to the labors of the missionaries. In 1645, Clayborne invaded the colony, expelled Calvert, the governor, and sent Father White and the other missionaries in chains to England. Peace having been with some difficulty restored, the missions were resumed. But a new storm was excited by the Puritans under Clayborne, who again took possession of the government. The Fathers were obliged to flee, and the Indian mission in Maryland was again broken up, never to revive.

70. In 1612, the Jesuit Fathers, Biard and Massé, entering what now forms the State of Maine, explored the country between the Penobscot and the Kennebec, and secured the friendship of the Abnaki Indians inhabiting that region. Having planted a cross, they founded a mission settlement under the name of the Holy Saviour, on the north bank of the Penobscot. Here the Gospel was preached to the natives by Catholic missionaries in New England, several years before the arrival of the "Pilgrim Fathers" in the May Flower, A. D. 1620. But work was scarcely begun, when an English squadron, under the command of the notorious Argal, attacked and destroyed the mission. One of the Jesuits was killed, the rest, including Fathers Biard and Massé, were carried off as prisoners to Virginia.

71. St. Saviour was left a ruin till 1646, when, at the petition of the Abnaki chiefs, Father Gabriel Druilletes was sent to Maine and a new mission was formed on the upper Kennebec. By his labors and those of the missionaries that followed him, the whole tribe was converted to Christianity. The Abnaki mission continued to flourish, but was constantly harassed by the English. In 1724, the venerable Father Rasle, one of the most noted missionaries of North America, who had been thirty-seven years in the service of the Indians, was, after several fruitless attempts to capture him, barbarously murdered by New England Puritans.

SECTION VII. MISSIONS IN CANADA AND NORTHWESTERN UNITED STATES.

Discovery of Canada—Jesuits in Nova Scotia—Recollects and Jesuits in New France—The Huron Mission—Destruction and Restoration of the Mission—Its rapid Progress—Distinguished Missionaries—College and other Establishments at Quebec—The Iroquois Wars—Extermination of the Hurons—Sufferings and Martyrdom of the Missionaries—The Iroquois Mission—Intrigues of the English—Missions in Michigan and Wisconsin—Fathers Allouez, Dablon, and Marquette—Discovery of the Mississippi—Father Hennepin—Retrospect.

72. Canada, which is said to have been discovered by Sebastian Cabot, in 1497, was first colonized by the French. In 1534, James Cartier discovered the great St. Lawrence, and took possession of the country for the king of France. But it was not till the beginning of the following century, that projects for the colonization of the country and the conversion of the native inhabitants were conceived. The oldest European settlement in the North was Port Royal, now called Annapolis, in Nova Scotia, founded by De Monts in 1604, "sixteen years before the Pilgrims reached the shores of New England." In 1608, the Jesuits, Biard and Massé, arrived there to begin a mission among the various tribes of Acadia, which then embraced, besides Nova Scotia, also New Brunswick and Maine. After laboring for a time among the natives of Nova Scotia, the two missionaries proceeded to Maine to open a mission in that part.

73. The noble Champlain, the "Father of New France," as Canada then was called, and the founder of Quebec, who declared "that kings should seek to extend their dominions in countries where idolatry reigns, only to cause their submission to Jesus Christ," earnestly entreated the Recollects, or Reformed Franciscans, to undertake the North American mission. The first missionaries of that order arrived in 1615, the zealous Le Caron being one of them. Seeing their number insufficient for so extensive a field, they invited the

Jesuits to aid them in their apostolic work. The sons of St. Ignatius willingly accepting the offer, entered the mission of New France in 1625, the celebrated Lalemant and Brebeuf being among the number. Both orders labored in concert and with great fruit, chiefly among the Hurons, till 1629, when the English, led by the traitor Kirk, captured Quebec and carried Champlain and the missionaries off to England. The Huron mission, commenced under auspices so favorable, was thus suddenly interrupted.

74. France having regained possession of Canada, in 1632, the Jesuits returned to their former post. They traversed the country in all directions, enduring incredible hardships, to secure the conversion of the natives. By 1633, no fewer than fifteen Jesuit Fathers labored in the missions of Canada, "and every tradition," says Bancroft, "bears testimony to their worth. The history of their labors is connected with the origin of every celebrated town in the annals of French America; not a cape was turned, nor a river entered, but a Jesuit led the way." Of the heroic apostles who labored in this field those deserving special mention are Le Caron, Brebeuf, Daniel, Davost, Druilletes, Lalemant, Jockues, Bressani, and others who will be named hereafter. Christianity made rapid advances among the natives of Canada. In many a mission, Christian Indians were gathered who would have done honor to the first ages of Christianity. The whole Huron nation was converted. To confirm the missions, a college, the first in North America, was established at Quebec, in 1635; there also, four years later, an Ursuline convent for the education of Indian children, and a hospital, dedicated to the Son of God (Hôtel Dieu) were founded. In 1674, Quebec was made an episcopal see, with the illustrious de Laval as its first bishop.

75. But the continual wars of the Five Nations, or Iroquois, with the Christian Hurons and kindred tribes, proved the greatest hindrance to success in christianizing the Indian tribes of the North. Instigated by the Dutch and English, the ferocious Iroquois frequently attacked the mission stations, destroying them, and after a struggle of twenty-five years, they succeeded in nearly exterminating the Catholic Hurons. Many of the missionaries met with a violent death. Father Bressani suffered the tortures of martyrdom, though his life was spared, in 1644; the sainted Father *Isaac Jockues* was a second time cruelly tortured and finally obtained the crown of martyrdom, in 1646. In the same year, Father *Daniel* fell at the Iroquois sacking of St. Joseph's mission, and in 1649, Fathers *Brebeuf* and *Lalemant*, after enduring the most appalling trials, passed to their eternal reward.

76. But the cross was to be planted even among the sanguinary Iroquois in Western New York. In 1653, Fathers Le Moyne, Chaumonot, Bressani, and others were among the Onondagas and Mohawks, and built St. Mary's chapel on the site where now stands the city of Syracuse. The mission, which was extended also to other nations, prospered, and several hundred were brought to the faith. But war with the French was renewed; the missionaries were driven away or fled; and by the year 1658, not a priest was left in the Iroquois territory. Two years afterwards, Father Le Moyne again visited Onondaga, and after baptizing two hundred children, returned to Quebec, where he died, in 1666.

77. But the converted Indians, notably the noble warrior, Garacantié, had been at work; and peace having been made with the French, all the Five Nations, in 1667, solicited missionaries to instruct them in the Christian faith. Fathers Fremin, Bruyas, and Pierron, were sent and their labors were crowned with wonderful success. The village of Gandawagué, now Caughnawaga, on the Mohawk, where Father Jockes had been martyred, became the centre of the Iroquois mission. Over two thousand and two hundred Iroquois were baptized, the sainted Indian maiden, Catherine Tegahkwita, being among the number. But the English who were by this time in New York, commenced their usual intrigues with the Indians; the missionaries were expelled and, by 1687, not one remained. The Catholic Iroquois left New York State for Canada and founded a new settlement near Montreal.

78. Yet the efforts of the Jesuits were not limited to the Huron country; from their central house in Quebec, they went forth to discovery and spiritual conquest, or to martyrdom, in the far West. By 1647, forty-two Jesuits, besides a number of other religious, had visited and labored in the vast regions from the St. Lawrence to Lake Superior. As early as 1638, the plan was formed of establishing missions in what are now the States of Michigan and Wisconsin. In 1641, the first envoys from Christendom, Fathers Jockes and Raymbault, arrived at the Falls of St. Mary, and there addressed two thousand Indians who had assembled to receive them. In 1661, Father Menard was charged to visit Lake Superior and Green Bay, and to establish a mission for the surrounding tribes. He was lost in the Western forest, and no tidings have ever been received of his fate.

79. Undismayed by this sad event, Father *Claude Allouez*, in 1665, started on a mission to the same parts. This intrepid missionary, who deserves to be called the "Apostle of the West," labored for thirty years in extending the faith among the Indians of Michigan, Wisconsin, and Illinois. At Lapointe, on Magdalene Island, he

founded the mission of the Holy Ghost, the first in the whole Northwest of the United States. During his sojourn in that part, he preached to more than twenty different tribes. Returning to Quebec for aid, he secured Fathers Dablon and the celebrated *Marquette*, for the Western missions. For years, "this illustrious triumvirate" evangelized the vast regions from Green Bay to the head of the Superior.

80. In 1668, Dablon and Marquette were at the Sault and established the mission of St. Mary's, which is the oldest European settlement within the limits of Michigan. The following year, Father Allouez reached Green Bay, where he began the mission of St. Francis Xavier. From this station he carried the faith through eastern Wisconsin and northern Illinois, having Father André to assist him in his missionary labors. Meanwhile, in 1671, Marquette established his new mission of St. Ignace, on the Isle of Mackinaw.

81. Thence, in 1673, that illustrious missionary at last set out on the memorable voyage which has immortalized his name. Accompanied by Joliet, he explored the Fox and Wisconsin rivers and discovered the great *Mississippi*, to which he gave the name of Conception River. He descended the river as far as Arkansas, when he returned to Green Bay, by way of Lake Michigan. In 1675, he returned to Illinois and preached at Kaskaskia, which is the oldest permanent European settlement in the Mississippi valley. He died in May the same year, on his way to Mackinaw and was buried in the chapel at St. Ignace.¹ Seven years after the discovery of the great American river, by Marquette, the Franciscan Hennepin explored the upper Mississippi, and discovered and named the Falls of St. Anthony.

82. Such is the short history of the missions among the North American Indians. What were the toils and sufferings of the missionaries in their journeyings through the vast wilderness and among savages, God alone knows. Their success was but small, if compared with the astonishing results of the missionaries in South America. But this was owing to the brutal interference of English and Dutch Protestants. "The missionaries," says the learned author of "Christian Missions," would have done in the Northern what they did in the Southern continent, if they had not been hindered in the former by a fatal impediment, from which they were delivered in the latter. If Canada and the United States had belonged to France or Spain, in-

1. In 1877, the tomb of the heroic missionary, the immortal James Marquette was discovered at the village of St. Ignace, on the site of the little Jesuit church, where his remains had been interred, June 9, 1677, just two hundred years before. What was left of them is now preserved in Marquette College, Milwaukee, Wis.

stead of to England or Holland, no one can doubt, with the history of Brazil and Paraguay in his hands, that the inhabitants of both would have remained to this day; and that the triumphs of Anchieta and Vieyra, of Solano and Baraza, would have been renewed on the banks of the St. Lawrence and Ohio, in the forests of Michigan, the prairies of Illinois, and the savannahs of Florida and Alabama."

CHAPTER II. RISE AND PROGRESS OF PROTESTANTISM.

I. THE REFORMATION IN GERMANY.

SECTION VIII. MARTIN LUTHER—HIS THESES AGAINST INDULGENCES.

Martin Luther—Earlier Events of his Life—Becomes a Monk—His Visit to Rome—His Character—The Indulgence of Leo X.—Luther's Theses—Nature and Doctrine of Indulgences—Tetzel's Reply—His Anti-Theses—Effect of the Controversy—Luther's Arrogance—His Violence and Coarseness—His Letter to the Pope—Efforts of Rome—Cardinal Cajetan—Charles Miltitz—Appeal of Luther—Death of Tetzel—Papal Bull on Indulgences.

83. The first effective impulse was given to the so-called "Reformation" by Martin Luther, assisted by Melancthon and several German princes, prominent among whom were Elector Frederick of Saxony and Landgrave Philip of Hesse. Luther, the son of a poor miner, was born at Eisleben, Saxony, in 1483. He was brought up under pious, but harsh and rough discipline. The elementary schools, as well as the higher educational institutions, at that time, were very numerous in Germany. At the age of fourteen, Martin was sent to the school of the Franciscans at Magdeburg, and, after a year, to Eisenach, to attend the Latin school. His gifts were remarkable from the beginning, but his parents were very poor. Following the custom of the time, he sang before the houses of the rich, to make a living. In 1501, he entered the University of Erfurt, where he was graduated, in 1505, Master of Arts, and opened a course of lectures on Aristotle.

84. The sudden death, by lightning, of a friend, led Luther to enter the Augustinian convent at Erfurt, against the express will of his father, who had destined him for the profession of law. After going through the customary discipline, he made his solemn

vows and received priestly ordination, in 1507. In compliance with the wish of his superiors, he specially applied himself to biblical studies. On the recommendation of Dr. John Staupitz, the Augustinian provincial, Frederick the Wise, elector of Saxony, appointed Luther, in 1508, professor of Dialectics and Ethics in the new University of Wittenberg.

85. In 1510, Luther visited Rome in the interest of his Order. Coming in view of the Eternal City, he fell on his knees and exclaimed: "Hail, Rome, holy city, thrice sanctified by the blood of the martyrs!" With great devotion he knelt at its holy shrines; yet with a silly pietism, he "almost regretted that his parents were not already dead, so that he might release their souls from purgatory, by saying masses!" His fond attachment and adhesion, which he then had to the Vicar of Christ, he afterwards described in these fierce words: "I was ready to slay every one who should in the least refuse obedience to the Pope." Even these two instances of ignorant zeal betrayed in the monk an abnormally unbalanced brain, which plainly foreboded the after development of his phenomenally morbid character. In 1512, he took the degree of Doctor of Theology, and began his lectures on the Psalms and the Pauline Epistles.

86. Luther was of an ardent and impulsive temperament; naturally stubborn, he held tenaciously to preconceived opinions, and would brook no contradiction. His mind seems never to have enjoyed perfect rest, but was given to great scrupulosity; nor were his convictions wholly clear on certain doctrinal questions. But the means he used to obtain peace only aggravated the evil. He was presumptuous, neglectful of the duties of his state, and lacking obedience to the rules of his Order. Though morally bound to recite the divine office daily, he would, at times, not touch his Breviary for weeks. Then he would atone for his neglect by cruelly chastising his body, the mortifications prescribed in his community not satisfying his ardor. To him might well apply the old monastic saying: "Everything beyond obedience is suspicious in a monk." Even at this early age, Luther had departed from the doctrine of the Church, on justification; he regarded good works as wholly worthless and faith alone as sufficient for salvation! This doctrine ruled the University of Wittenberg and soon began to spread throughout Germany.

87. About this time, Pope Leo X. proclaimed an Indulgence for those who, besides performing the prescribed works of penance and piety, would contribute to the completion of St. Peter's Basilica, in Rome. Albert, cardinal, and archbishop of Mentz and Magdeburg, was charged with the promulgation of the papal grant in Germany,

and John Tetzel, a pious and learned Dominican, was one of the preachers appointed by Albert, to publish the Indulgence among the people. The preaching of the Indulgence by the Dominicans, it is said, at once excited the jealousy and opposition of the Augustinians, and certainly that of Luther in particular, for he raised a bold protest in the famous *ninety-five theses* which he affixed to the door of the castle church at Wittenberg, on the eve of All Saints (October 31), A. D. 1517.

88. The publication of indulgences was not new in Germany; nor was, as has been asserted, the one proclaimed by Leo X. an unconditional pardon for past sins or an unqualified remission of their temporal punishment, much less a license for future sins. The instructions of Archbishop Albert to the preachers, and those of Tetzel to pastors and confessors, made the gaining of the Indulgence expressly dependent on the usual conditions, namely, true repentance with the humble confession of sins, and the performance of certain works of piety, besides almsgiving. True it is, that the personal appearance of some preachers and their manner of offering the indulgence was the cause of much complaint. But it was not the abuses which Luther attacked in his theses, but the doctrine of indulgences itself, which was directly opposed to his views on justification. The fundamental principle expressed in his proposition on that point was that "*God alone, independently of human exertion, is all in all in the affair of man's salvation!*"

89. There were various replies to Luther, one of the ablest being the one hundred and six counter-theses by Tetzel.¹ Explaining the Church's doctrine on indulgences, Tetzel said: "Indulgences do not remit the guilt of sin, but only the temporal punishment due to sin, and this only when sin has been sincerely repented of and confessed; indulgences do not derogate from the merits of Christ, but for satisfactory punishment they substitute the satisfactory Passion of Christ." In his refutation of Luther's treatise "On Indulgences and Grace," Tetzel remarked "that the novel doctrine would lead to contempt for Pope and Church." The emperor Maximilian also, in a letter to the Pope, pointed out the danger which threatened the unity of faith, if Luther's innovations were not speedily suppressed.

1. "Anyone reading the '*Antitheses*' of Tetzel," says Dr. Hefele, "must admit that he thoroughly understood the difficult doctrine on indulgences, and his propositions are undoubtedly more to the point than the '*Objections*' of the celebrated Dr. Eck."—The students of Wittenberg, in a fit of fanaticism, publicly burned eight hundred copies of Tetzel's *Antitheses*. The story of the burning of Luther's theses by Tetzel is a fabrication.

90. This impious initiative of Luther was applauded by men of various suspected parties, especially by the Humanists, in their itching for the most dangerous novelties and in their sad decadence of the spirit of faith. Within two months, his theses were spread through the Press, now, for the first time, employed in a popular agitation throughout Europe. Many even well-disposed men approved of the course Luther had taken, believing that he attacked only certain disorders. The bishop of Würzburg wrote to Elector Frederick the Wise, to take Luther under his protection. Imagining his cause to be the cause of God, Luther would hear of no submission to the Church; on the contrary, he insisted that the Church should embrace his new Gospel, "on justification by faith alone," which he pretended to have received directly from God! In his proud arrogance he even went so far as to declare: "I will have my doctrine judged by nobody—not even by angels; he who does not receive my doctrine, cannot be saved!"

91. Instead of calmly answering the arguments of his adversaries, he spewed out, both in speaking and in writing, the vilest epithets and basest calumnies against all that disagreed with him. His opponents were "knaves, dolts, dogs, pigs, asses, infernal blasphemers," and worse. Yet during all this time, Luther affected to believe himself in perfect accord and concert with the Holy See! In a most humble letter to Pope Leo X., he averred entire submission to the Head of the Church, and that it were the abuses only which he had been assailing. "Most Holy Father," he writes, "I cast myself at your feet with all that I have and am; give life, or take it; call, recall, approve, reprove; your voice is that of Christ, who presides and speaks in you."

92. The efforts of the Pope to compromise the difficulty in Germany, through Cardinal Cajetan, his legate, and afterwards, through a special envoy, Charles Miltitz, unhappily failed. Luther would listen to no remonstrance, and *appealed from the Pope ill informed to the Pope to be better instructed (a papa male informato ad papam melius informandum)*. Miltitz, who seemed to side with Luther, threw the whole blame on Tetzel, who, taking the reprimand so much to heart, died shortly after (A. D. 1519), as it is said, of grief. In November, 1518, Leo X. issued a bull explaining the doctrine of the Church on indulgences, and threatening such as should gainsay it, with excommunication. To forestall such a measure, Luther had previously appealed from the Pope to a General Council.

SECTION IX. DISPUTATION AT LEIPZIG—LUTHER'S CONDEMNATION.

Dr. John Eck—His "Obelisks"—His Disputation with Luther and Carlstadt—Its Effect—Luther's coarse Language—Jerome Emser—Philip Melancthon—The Humanists side with Luther—Luther's Writings against the Holy See—His Condemnation—Leo X.—His Pontificate.

93. The ablest adversary of the German "Reformer," was Dr. John Eck, vice-chancellor of the University of Ingolstadt. By his work, entitled "*Obelisks*," in which he showed the identity of Luther's teachings with the heresy of Huss, Eck had especially provoked the anger of the boisterous innovator. When appearing before Cardinal Cajetan, at Augsburg, Luther insisted upon having a public discussion on the questions which were then disturbing the public. The challenge was accepted, and, notwithstanding the prohibition of the diocesan bishop, the disputation took place at Leipzig between Luther and Carlstadt on the one hand, and Eck on the other. The Universities of Paris, Cologne, and Louvain were chosen umpires between the contestants. The disputation, at which Duke George of Saxony presided, lasted from June 27th to July 15th, 1519. The learned of Germany had come in great numbers to witness the exciting debate. The chief points of discussion were the condition of man after the Fall; free will and grace; penance and indulgences; and the Primacy of the Roman See. Luther suffered an ignominious defeat. Much displeased with the honors shown to his adversary, he left Leipzig suddenly without awaiting the end of the controversy, which had been resumed by Carlstadt.

94. The disputation served to widen the existing breach; but it had also the good effect of making more clear the positions of the contending parties and of strengthening in the Catholic faith Duke George and the University and inhabitants of Leipzig. The defeat which he sustained at Leipzig, had driven Luther to uncontrollable fury. As usual with him, the names of his opponents were henceforth mentioned by him only in terms of keenest acerbity. The decisions of the arbitrating universities, censuring his teachings as heretical, he retaliated with wildest abuse, calling the members of these faculties "mules, asses, and Epicurean swine."

95. The questions which had been dragged into dispute were now in every mouth, and the controversy was taken up and continued by Jerome Emser and Philip Melancton, the former siding with Eck,

the latter with Luther. Emser, aulic chaplain and secretary to Duke George of Saxony, was an eminent scholar, well versed in the ancient and oriental languages. He was present at the Leipzig discussion, and from that time opposed, in union with Dr. Eck, the increasing influence of Luther, who on that account vilified him in his wonted vulgar style. In reply to Luther's abusive charges he published a series of pamphlets; he also translated the work of Henry VIII. of England, against the Wittenberg "Reformer." Emser died in 1527.

96. Luther found a strong and zealous co-laborer in Philip Melancthon, who, still a youth, had already attained great eminence as a scholar. Melancthon (Schwarzerd, i. e. Blackearth), born 1497, was the grand-nephew of the famous scholar Reuchlin, on whose recommendation he was appointed professor of Greek in the University of Wittenberg, and thus became the colleague, and soon an ardent admirer, of Luther. More moderate and prudent than Luther, he was of invaluable aid to the latter, who was not unfrequently guided by his counsels. Melancthon thus played a prominent part in the Lutheran movement, aiding by his talents and his writings. He attended the Leipzig disputation, and, disregarding the promise made to Dr. Eck, published a partial and untruthful account of the discussion. In 1521, he wrote in defence of his master the "Oration for Luther," and a "Protest against the decision of the Paris University."

97. Everything contributed to embolden the Saxon monk and render him more recklessly daring. Encouraged by the applause of the Hussites and Humanists, who greeted him as the "greatest theologian of the age," and as "a second Paul and Augustine," and backed by the German nobles, such as the licentious Ulrich of Hutten and the revolutionary Francis of Sickingen, who offered him their protection, Luther cast off all disguise, to complete his separation from the Church. His constant endeavor now was to destroy all authority in order to establish his own on its ruins.

98. Between the years 1520 and 1522 he launched forth pamphlet after pamphlet, such as the "*Address to the Christian Nobles of Germany*," "*On the Improvement of Christian Morality*," "*On the Babylonish Captivity of the Church*," addressed to the Clergy, and "*On Christian Liberty*," in which he poured out his deadly hatred against Rome and the Holy See, now rabidly blaspheming the most sacred things and the holiest doctrines, which previously he had but sparingly denounced. He called upon the Emperor to overthrow the power of the Pope, to confiscate the possessions of the Church, and to abolish ecclesiastical feasts and holidays, and masses for the dead. "It would be no wonder," the raving monk exclaimed, "if God should

rain down from heaven sulphur and hellish fire upon Rome and plunge it into the abyss, as he did with Sodom and Gomorrah."¹

99. Dr. Eck appealed to the Saxon Elector, endeavoring to convince him of the gravity and the dangerous character of Luther's errors, but without effect. At last Pope Leo X. on June 15, 1520, issued a bull condemning forty-one propositions extracted from the writings of Luther, and excommunicating him, unless he should retract within sixty days. But the sentence, the execution of which had been entrusted to the papal legates, Carracioli and Aleandro, and to Dr. Eck, produced no great impression in Germany; in many places its publication was resisted, and the majority of the German bishops gave little heed to the whole affair.

100. Luther replied to the papal sentence by his pamphlet, "*Against the Execrable Bull of Antichrist*," and renewed his appeal from the Pope, as from "an unjust judge, an obdurate, erring schismatic and heretic, condemned as such by the Bible," to a General Council; and he impetuously urged the Emperor and the princes to resist, what he called, the unchristian conduct of the Pope. "Who-soever shall follow the Pope," he said, "him do I, Martin Luther, deliver to divine judgment!" On December 10, 1520, he publicly burned the Pope's bull, together with the Canon Law, at Wittenberg, exclaiming: "As thou hast disturbed the Lord's Holy One, may the eternal fire disturb and consume thee." On the following day, addressing the students, he said: "It is now full time that the Pope himself were burned. My meaning is that the Papal chair, its false teachings, and its abominations, should be given to the flames."

101. Leo X. died December 1, 1521. An ardent admirer of classic literature and a magnanimous patron of the arts and sciences, he was at the same time a great Pontiff, who was sincerely devoted to the interests and well-being of the Church. His pontificate, one of the most brilliant in the History of the Church, was greatly embarrassed by the treachery of the Italian princes, the religious revolution in Germany, and by the rivalries between Charles V., Francis I., of France, and Henry VIII. of England. This explains why the character of this Pope has been judged with so much prejudice and inconsistency. His reign was long and gratefully remembered by the Romans, as an era of happiness and prosperity.

1. Elsewhere he writes: "If this rage of the Romanists continue, no other remedy appears to me to be left than that emperor, kings, and princes arm themselves and attack this pest of the earth and decide the question no longer with words but with the sword. If we punish thieves by the rope, murderers by the sword, and heretics by fire, why do we not attack with every weapon these teachers of perdition, these cardinals, these popes, and the whole swarm of the Roman Sodom, that unceasingly corrupt the Church of God, and wash our hands in their blood."

SECTION X. THE DIET OF WORMS—LUTHER'S RELIGIOUS SYSTEM.

Emperor Charles V.—Diet of Worms—Luther summoned before the Diet—Under the Ban of the Empire—At Wartburg—Luther's Translation of the Bible—His Forgeries—His Opinion regarding certain Parts of the Bible—Other German Versions—Luther's Religious Principles—Justification by Faith alone.

102. Upon the death of Maximilian I., his grandson, Charles, the young king of Spain, succeeded him in the Empire as Charles V. (A. D. 1519—1556). The new emperor, yielding to the wishes of the States that favored Luther, summoned him before the German Diet, which was to meet at Worms, in 1521. The heresiarch having already been judged by the Church, the papal legate, Aleandro, protested against this proceeding; but to no purpose. Provided with a safe-conduct, Luther appeared before the Diet to answer the charges against him. When asked the double question: Whether he acknowledged himself the author of the twenty-five books published under his name; and whether he was willing to retract the errors contained therein, he answered to the first question affirmatively; for the other, he requested time to consider, which was granted. On the following day, appearing again before the assembly, he boldly refused to retract, unless "convicted of error by the Scripture and plain reason," rejecting the authority of the Popes and General Councils and absolutely relying on his own interpretation of the Scripture.

103. All efforts to reclaim him proving unavailing, Luther was ordered to leave Worms and put under the ban of the Empire. The measures enacted by the emperor, however, failed to restore peace to Germany; beyond his own states and those of his brother Ferdinand and a few other princes, the edict was but feebly enforced, in some places even opposed. Luther left Worms under a safe-conduct. On his way to Wittenberg, he was, according to a previous arrangement, seized and taken to Wartburg, near Eisenach, where he remained nearly a year, living as a knight under the name of "Master George." During this time, he wrote his pamphlets "On the Abuse of Masses," "On Monastic Vows," and "Against the Idol of Halle" (the archbishop of Mentz).¹

1. While at Wartburg, anxiety, doubts, and remorse, in regard to his daring undertaking, began to torment the mind of Luther. "To change all spiritual and human order against all common sense," he confesses, "appeared to him a very dangerous thing." "With how much pain and labor," he writes to the Augustinians at Wittenberg, "have I endeavored to quiet my conscience, that I alone should proceed against the Pope, holding him for Antichrist and the bishops for his apostles. How often did my heart faint, punish, and reproach me, with the following pungent argument: 'Art thou alone wise? Could all the others err, and have continued to err for so long a time? How, if thou errest and leadest into error so many people, who would all be damned forever?'" But such warnings of a troubled conscience he strove to silence by representing to himself that they were diabolical illusions and temptations which he was bound to resist.

104. It was at Wartburg, which he called his "Patmos," that Luther commenced his translation of the Bible into German. The translation of the New Testament, which was mostly from the original text, appeared in 1522, while that of the Old Testament was not completed till 1533. Luther's translation is more renowned for the purity of the German idiom than for its adherence to the original text. His aim being to make the Bible fit to his system of teaching, he added and rejected words and even whole sentences without the least scruple. For instance, Math. vi. 13, he introduced the doxology: "And thine is the kingdom and the power and the glory forever. Amen"—words which were not spoken by Christ, but are derived from the liturgical books (lectionaries) of the Greeks, from which they passed into several Greek manuscripts of later date. In Rom. iii. 20, and Rom. v. 15, Luther inserted the word "*only*", and in Rom. iii. 28, after the words "we account a man to be justified by faith," he added the word *alone*, "by faith alone."² In the sentence of St. Peter (I. Ep. i. 10), "labor that by good works you make sure your vocation," he omitted the words "by good works." Again, the words of St. James (ii. 18), "Show me thy faith without works," he translated: "Show me the faith without thy works." In the First Epistle of St. John (v. 7.), he omitted the seventh verse: "For there are three that give testimony," etc.

105. Nor would Luther accept all the recognized books of Holy Bible as divinely inspired; some he rejected altogether. Of the Pentateuch he remarks: "We have no wish either to see or hear Moses. . . . Moses is the prince and exemplar of all executioners; in striking terror into the hearts of men, in inflicting torture, and in tyrannizing, he is without a rival." Of Ecclesiastes: "This book should be more complete; it is mutilated; it is like a cavalier riding without boots or spurs; just as I used to do while I was still a monk." Of Judith and Tobias: "As it seems to me, Judith is a tragedy, in which the end of all tyrants may be learned. As to Tobias, it is a comedy, in which there is a great deal of talk about women. It contains many amusing and silly stories." Of the Second Machabees: "I have so great an aversion to this book and to that of Esther, that I almost wish they did not exist; they are full of Jewish observances and Pagan abominations." Of the four Gospels: "The three speak of the works of our Lord rather than of his oral teaching; that of St. John is the only sympathetic, the only true Gospel." Of the

2. When charged with having falsified verse Rom. iii. 28, by adding the word "*alone*," he replied: "Should your Pope give himself any useless annoyance about the word *sola* (alone), you may promptly reply: 'It is the will of Dr. Martin Luther that it should be so!'"

Epistle to the Hebrews : "It need not surprise one to find here bits of wood, hay, and straw." Of the Epistle of St. James : "This is, indeed, an epistle of straw ; it contains absolutely nothing to remind one of the style of the Gospel." Of the Apocalypse : "There are many things objectionable in this book. Every one may form his own judgment of this book ; as for myself, I feel an aversion to it, and to me this is sufficient reason for rejecting it."

106. To counteract Luther's translation, new German versions of the Scriptures were published by Canon Diätenberger, in 1534, and by Drs. Eck and Emser. Emser also exposed the systematic corruption of the Scripture text by Luther, whose translation of the New Testament he proved to contain no less than fourteen hundred errors and forgeries. Luther retaliated with his usual coarse epithets, saying that "popish asses were not able to appreciate his labors," and calling Emser "a wild ass, a blockhead, a basilisk, and pupil of Satan." Nevertheless, availing himself of Emser's translation, he afterwards revised his version and corrected many of the errors pointed out by his adversary.

107. Luther's religious system, if such it can be called, is a sort of pantheistic mysticism. He taught :—1. An all-ruling and absolute divine necessity. God is the author of man's actions, whether good or bad.¹ Man is born without a trace of freedom, which is incompatible with divine fore-knowledge.²—2. In consequence of original sin, human nature is radically corrupt. Man is wholly unable to do any good by himself, and only fit to sin. All the sins of man are manifestations and consequences of original sin.—3. Faith alone works justification ; and man is saved only by confidently believing that God will pardon his sins.³—4. The Sacraments, which Luther

1. In his commentary on the Epistle to the Romans he says: "The adultery of David and the betrayal of Judas are as much the work of God, as the calling of Paul.

2. In his book "On Slave Will," he says: "Man's will is like a horse : if God rides it, it goes and wills as God wills; if the devil, it goes as the devil wills." Again, "God does evil in us, as well as good ; as He justifies us without merit, so also He damns us without guilt."

3. In a letter to Melancthon, Luther writes: "Be a sinner and sin boldly; but more boldly still believe and rejoice in Christ, who is the conqueror of sin, death, and the world. Sin is our lot here on earth. . . . Sin cannot deprive us of God, even though in the same day we were to commit a thousand adulteries or a thousand murders." "Provided one has faith," he exclaimed in one of his sermons, "adultery is no sin." In his book "On the Babylonish Captivity," he deduces from the text, "He that believes, and is baptized, shall be saved," that sin cannot damn a Christian, so long as he believes. "So thou seest," he says, "how rich the Christian, or baptized man, is, who, even if he desires to do so, cannot imperil his salvation through any sin, be it ever so great, so long as he continues to have faith; for no sin can damn him, save only the sin of unbelief." And it was the author of such blasphemies that Frederick, the Wise, (?) Elector of Saxony, took under his protection, because he had not then been convicted of heresy!

reduced to two—Baptism and the Lord's Supper—are not means of Grace, but only pledges of the Divine promises for the forgiveness of our sins, and signs of our faith in such promises. Their efficacy, consequently, depends solely on the faith of the recipient.—5. There is a universal priesthood. Every Christian may assume that office. There is no need of a hierarchy and of priests, and consequently, there is no visible Church.—6. There are no meritorious works. Prayer, fasts, mortifications, religious vows, and other good works of any kind avail the soul nothing to its salvation.—7. In matters of religion, every man is his own judge; and every Christian has the right not only to read, but also to interpret for himself the Bible which is the only source of faith.

SECTION XL. DISTURBANCES AND INSURRECTIONS OF THE LUTHERANS
—ORGANIZATION OF THE LUTHERAN CHURCH.

Moral Evils of the New Teachings—Sacriligious Marriages—The Prophets of Zwickau—The Anabaptists—Disorders at Wittenberg—Hadrian VI.—Attempt to adjust Religious Difficulties—Diets of Nürnberg—Clement VII.—His Efforts to restore Religious Peace—Catholic and Protestant Leagues—Luther's Railing Charges against Popes and Bishops—Henry VIII. and Erasmus oppose Luther—The Peasants' War—Luther's Marriage—Princes favoring Lutheranism—Organization of the Lutheran Church—Diets of Speier.

108. The teachings of Luther had already taken deep root among a large portion of the German people, and were a source of incalculable moral evil throughout the country. They openly pandered to the basest passions of human nature.¹ The violent declamations of the self-styled Reformer against the Pope and the hierarchy, against clerical celibacy and monastic vows, which he declared to be against faith and Christian liberty; his call on the German people, to shake off the yoke of the priesthood, and on the princes and nobility, to seize the possessions of the Church, rapidly increased the number of his followers. The parish priest, Bernhardt of Kemberg, was the first open violator of celibacy. Carlstadt soon followed; and, to crown his infamy, he composed a Mass in which the celebrant presumed to call down God's blessing on this sacriligious union, which was applauded by Luther. The Augustinian, Gabriel Didymus, in 1521, declared monastic vows a devise of the devil, whereupon many religious renounced their orders and vows. His brothers in religion at Witten-

1. On the baneful influence which the Lutheran Reformation has had on the morals, religious and civil liberty, learning and polity of Europe in general, and Germany in particular, see Archbishop Spalding's excellent "History of the Protestant Reformation," Vol. I., parts III and IV.

berg, declaring their vows null and void, dissolved their community, abolished the Mass, and began to administer communion under both kinds. On Christmas, Carlstadt celebrated Mass in the vernacular tongue, omitting the elevation and other ceremonies, and administered communion to all approaching the altar without previous confession.

109. At Zwickau sprung up the "*Visionary Prophets*", so called from their visions which they claimed to receive from heaven, after the manner of the ancient prophets. Thomas Muenzer, a priest, and Nicholas Storch, a weaver, became their leaders. Gathering around them twelve apostles and seventy disciples, Muenzer and Storch organized a new society, which developed into the sect of the Anabaptists, or rebaptizers. They rejected infant baptism, as contrary to the Scripture; believed in the Millennium, and commenced the establishment of a new Kingdom of Christ on earth. Expelled from Zwickau, they proceeded to Wittenberg, where Carlstadt, Didymus, and others joined them.

110. Boasting of interior teaching by the Divinity, the new prophets rejected all human science. Didymus advised parents to withdraw their sons from studies, and Carlstadt required the candidates of theology to apply themselves to manual labor, rather than to studies in order not to impede the inward inspirations of the Holy Spirit. He was seen visiting workshops, with the Bible in his hands, to be instructed by simple artisans in the true sense of Holy Writ. Many of the clergy at Wittenberg being opposed to the new doctrines, Carlstadt and Didymus, raising a mob, attacked churches and monasteries and destroyed altars and the images of Christ and the saints. Similar scenes were enacted elsewhere.

111. Alarmed by the report of these excesses, Luther, leaving Wartburg, arrived at Wittenberg on Good Friday, 1522, and for a whole week harangued his followers for their violence. The troublesome prophets, including Carlstadt, were compelled to leave the city. Carlstadt, especially, had aroused the wrath of Luther, by attacking his teaching of the Real Presence of Christ in the Sacrament of the Altar. From that time, the two "Reformers" remained unrelenting enemies, and Luther did not cease from pursuing his former teacher, till he was banished from the country. Carlstadt, after leading, for several years, an unsteady nomadic life, betook himself to Switzerland, where he was received and assisted by Zwingli. He was appointed preacher and professor of theology in Basle, where he died, in 1541.

112. Meantime, Leo X. was succeeded by Hadrian VI. A. D. 1522-1523, an humble, but learned and holy priest of Utrecht, who had formerly been the preceptor of Charles V. The new Pontiff at

once took up with great earnestness the subject of reform within the Church, and devoted all his energy to the religious pacification of Germany. He sent Cardinal Chieregati to the Diet of Nürnberg (1522), to demand aid for Hungary against the Turks, and the enforcement of the edict of Worms against Luther, "for the revolt now directed against the spiritual authority, will shortly deal a blow against the temporal also." But the Diet, instead of acceding to the just demands of the Pope, replied by presenting one hundred and one grievances against the Holy See (*Gravamina nationis Germanicæ*), and requiring the convocation of a General Council, in some German city. Hadrian, seeing all his cherished projects frustrated by human malice, died, it is said, of excessive grief.

113. Clement VII., A. D. 1523-1534, an energetic Pontiff, made every possible effort to reclaim the Lutherans and restore religious peace in Germany; but he was no more successful than his predecessor. He sent Cardinal Campeggio to the Diet of Nürnberg (1524), to urge the adoption of vigorous measures against Luther; but nothing was accomplished. The German States promised, indeed, to do whatever they could toward protecting the Catholic faith; but at the same time resolved to hold another Diet at Spire, in 1526, which was to reconsider what of Luther's doctrines should be retained or rejected, till the meeting of a General Council. The action of the Diet being offensive to both Pope and Emperor, the legate protested, and Charles V. prohibited the holding of the Diet at Spire and demanded the execution of the edict of Worms; but his demand was ignored.

114. Cardinal Campeggio succeeded, however, in effecting an alliance between the Catholic princes, who, meeting at Ratisbon, in 1524, under the leadership of Ferdinand of Austria and the Dukes of Bavaria, bound themselves to protect the interests and institutions of the Catholic Church, against the aggressions of the Lutherans. The Catholic princes of Northern Germany concluded a similar treaty at Dessau, while Mecklenburg, Anhalt, Mansfeld, Prussia, and the cities of Brunswick and Magdeburg, declaring for Luther, concluded a league at Torgau, in 1526. Thus began the lamentable division between the Catholic and Lutheran States of Germany.

115. Luther continued to spurn all authority, spiritual and temporal, and to vent his anger against the Head of the church, and against all that dared to disagree with himself. He called the Pope a heretic and an apostate, a blasphemer of God and traitor of Christ's Church, and incessantly inveighed against him as "the man of sin," the minister of Satan, and even the very Antichrist. "The Pope," he says, "is a mad wolf, against whom every one ought to take up arms,

without waiting even for the order of the magistrates; in this matter there can be no room for repentance, except for not having been able to bury the sword in his breast. All those that follow the Pope, ought to be pursued like bandit chiefs, were they kings or emperors." With the same coarse invective, he railed against bishops, denouncing them as wolves, unchristian and unlearned monkies and apostles of Antichrist. "All who assist in the destruction of bishoprics and episcopal authority, are the dear children of God and true Christians. But all who obey the authority of bishops, are the devil's own servants, and fight against the order and law of God."

116. Henry VIII. of England, who wrote "*A Defence of the Seven Sacraments against Doctor Martin Luther*", was treated in the same rude and frivolous fashion by the apostate monk. Luther, instead of refuting, only ridiculed, as was his custom, the royal theologian, calling him "crowned ass, liar, varlet, idiot, snivelling sophist, and pig of the Thomist herd." Erasmus, one of the most polished writers of his age, who at first sided with Luther, expecting that his movement would bring about the reform of certain abuses in the Church, was also drawn into the controversy; he directed against the "Reformer" his book "*On Free Will*." Luther replied in his pamphlet "*On Slave Will*," attacking Erasmus with so much violence that the latter complained, saying that "in his old age he was compelled to contend against a savage beast and a furious wild boar."

117. The teaching of absolute human equality and of total disregard of all authority by Luther, soon bore its evil fruits among the masses. Inflamed by the fiery appeals of the "Reformer," and incited by fanatical harangues of itinerant preachers, the peasants, in 1525, under the leadership of Thomas Münzer, rose in open rebellion against their lords, plundered and burned churches and convents, stormed the castles of the nobles, and committed every species of outrage and atrocity. When Luther saw things turn to the advantage of the princes, he at once preached against the deluded peasants whom his doctrines had misled, and, in his pamphlet "*Against the Rapacious and Murderous Peasants*," urged the princes to kill them "without mercy, like mad dogs," and declared that none could die in a manner more pleasing to God than fighting against these "children of the devil."¹ His cruel advice was followed, and it is estimated, that a hundred thousand lives were destroyed in the "Peasants'

1. Luther afterwards boasted that he was the cause of all the bloodshed in the Peasants' War. "I, Martin Luther, have slain all the peasants in the insurrection, because I commanded them to be slain; their blood is upon my head. But I put it upon the Lord God, who commanded me thus to speak."

War." Luther celebrated the funeral of the slain peasants, by secretly marrying on June 13, 1525, *Catharine Bora*, a Cistercian nun, who, together with eight other nuns, had, at his instance, been carried off from their convent, by a citizen of Torgau, named Bernard Koppe.¹

118. It was chiefly through the influence of the temporal rulers that Luther sought to propagate his "Gospel." And, indeed, his "Gospel" readily found powerful patrons among the German princes and nobles, who perceived in it a much desired means of enlarging their domains and filling their depleted treasuries, by seizing on Church property. John the Constant of Saxony and the margrave Philip of Hesse, on that account, declared themselves in favor of Lutheranism; and the margrave Albert of Brandenburg, following the advice of Luther, took a wife and converted Prussia, the property of the Teutonic Order, of which he was the Grand Master, into a secular principality.

119. To give stability and permanence to his work, Luther found it necessary to systematise a form of faith and ecclesiastical government, in lieu of that which he had done his utmost to abolish. To his translation of the Bible he added his *Postils* for the use of the ministers of the new Gospel, who, in many instances, were illiterate men, incompetent to teach. For the instruction of the laity he published his larger and shorter catechisms—called the *Bible of the laity*—both of which acquired symbolical authority; he composed, besides, a number of sermons, hymns and songs, in the vernacular, for divine service. For the organization of parishes, the conventicle of Homberg, in 1526, adopted, at the suggestion of Luther, a synodal constitution, which granted to each congregation full control of its own ecclesiastical discipline. For the general government of the congregations, a system of *Parochial Visitation* was introduced, the members of which were to be appointed by the ruling prince. Officers, called *Superintendents*, exercised a general supervision over all ecclesiastical affairs, episcopal ordination being no longer needed.

120. The Lutheran princes having nothing to fear from the emperor, who was at the time engaged in war in Italy, became bold and defiant. The advance of the Turks, who were threatening Hungary, led to the convocation of a diet at Spire, in 1526. But the Lutheran States, which were told by the "Reformer" that "to

1. The "Reformer" blasphemously called his marriage the result of divine inspiration. "The Lord," he wrote, a few days after the event, "has suddenly and wonderfully thrown me, while thinking of other things, into marriage with that nun, Catharine Bora." Erasmus wrote: "It was thought that Luther was the hero of a tragedy, but, for my part, I regard him as playing the chief part in a comedy, that has ended, like all comedies, in a marriage."

fight against the Turks was to resist God," could, only with great difficulty, be prevailed on to promise the much needed aid, on the condition that they should not be interfered with in the management of their religious matters. Another diet assembled at Spire, in 1529, to adjust religious differences and take measures against the Turks. The propositions made by the Catholic princes were fair enough, but the Lutheran princes published a solemn Protest against them, whence the name of "*Protestants*."

SECTION XII. PROGRESS OF PROTESTANTISM—EVENTS FROM A. D.

1530 TO A. D. 1555.

Augsburg Confession—Catholic Refutation—Melancthon's Apology—League of Smalkald—Peace of Nürnberg—Anabaptists—Shocking Disorders at Münster—Pope Paul III.—Smalkald Articles—Bigamy of Philip of Hesse—Progress of Lutheranism—Apostasy of Archbishop Herman of Cologne—Luther and Amsdorf—Lutherans refuse to attend the Council of Trent—Death of Luther—His last Days—Interim of Ratisbon—Peace of Augsburg—Abdication of Charles V.

121. The victories of Charles V. in Italy and France, resulted in the treaties of Barcelona with Pope Clement VII., and of Cambrai with Francis I. of France. Charles was now in a position to turn his attention entirely to Germany. He summoned a diet to be held at Augsburg, in 1530, for the double purpose of concerting measures against the Turks, and of securing peace to the Church and Empire. The emperor demanded from the Protestant States a written formula of their belief and a statement of the abuses in the Catholic Church, of which they complained. Melancthon was commissioned to state in a brief essay, afterwards called the *Augsburg Confession*, the doctrinal views of his party.

122. The Confession, which was approved by Luther, and is regarded by Lutherans as the first of their symbolical books, comprises two parts: the first in twenty-one articles, gives a summary of the "reformed doctrines;" the second, in seven articles, enumerates what the Protestants called "abuses," among which were included Communion under one kind, private masses, clerical celibacy, monastic vows, confession, and the ecclesiastical hierarchy. A *Confutation of the Confession*, drawn up by the Catholic theologians, alluded forth from Melancthon an *Apology* for his formula. Special conferences between the theologians of the two parties were instituted, and every effort was made to bring about a reconciliation, but all to no avail. The emperor, putting an end to the fruitless discussion, published a decree, called the *Recess of Augsburg*, giving the Protestant States

till April of the following year, to consider whether or not they would return to the faith of their forefathers.

123. Alarmed at the determined attitude which the emperor had taken, the Protestant princes met at Smalkald, in Prussia, in 1531, and concluded an offensive and defensive alliance, known as the *League of Smalkald*, for the maintenance of Protestantism; they even entered into negotiations with France and England, against the emperor. Luther approving the taking up of arms against the emperor, published his "*Warning to My Dear Germans Against the Decrees of Augsburg*," and his "*Comments on the Imperial Edict*." The danger of a Turkish invasion forced Charles to make peace with the Smalkaldians, conceding at Nürnberg, in 1532, that, until the meeting of a General Council, no action should be taken against any of the Protestant princes, and that in the interval everything should remain as it was. In 1535, the Protestant States renewed their alliance for a period of ten years, which caused the Catholic princes, in 1538, to unite in a confederation, known as the *Holy League*, for the maintenance of the Catholic religion.

124. Westphalia, which up to this time had resisted every attempt to introduce Protestantism, was now violently agitated, owing to the shocking disorders and excesses committed by the Anabaptists, at Münster. John Matthiesen of Haarlem and John Bockelson of Leyden were their leaders. After making themselves masters of the city, these fanatics, the everlasting reproach of the "Reformation," introduced community of goods and polygamy, John Leyden himself taking as many as seventeen wives at once. Licentiousness and riot of every kind reigned in the new "City of Sion," as Münster was called by the frantic sectaries. At last, after a siege of eighteen months, the city was taken by storm, in 1535, and the leaders of the insurrection were executed with painful torture.

125. Clement VII. was succeeded by Paul III., A. D. 1534—1549, who concurred with all his power toward restoring unity in Germany. He convoked a Council for 1537, to meet at Mantua, and invited the Protestant States to attend it. But from a combination of obstacles, occasioned by the circumstances of the crisis, the Council could not convene. The Protestants, who always had been appealing to a General Council, now declined to attend any such assembly. Again meeting at Smalkald, in 1537, they adopted twenty-three articles, drawn up by Luther, which were to express their sentiments, and form the basis of a reunion with the Catholic Church. These propositions, under the name of the *Smalkald Articles*, obtained a place among the Protestant symbolical books.

126. Philip, landgrave of Hesse, a notorious debauchee, who had been married for sixteen years, and was the father of eight children, with his wife still living, asked of Luther the permission to take a second wife, "that he might live and die with a quiet conscience and enter into the Protestant cause in a more free and Christian-like manner." Luther and Melancthon, dreading the loss of Philip's assistance, granted the authorization, "in order," as they piously added, "to provide for the welfare of the landgrave's body and soul, and to bring greater glory to God!" Accordingly, Philip took as a second wife, Margaret von der Sale, maid of honor to his sister Elisabeth, and who subsequently bore to him six sons. The marriage ceremony was performed, in the presence of Melancthon, in March 1540, by Philip's court chaplain, Denis Melander, who had, himself, taken three wives.

127. Owing to the disturbances of the time and the frequent and prolonged absence of the emperor from the Empire, Lutheranism spread rapidly over the States and cities of Northern Germany, being in many places established by force of arms. In 1532, it was introduced into Pomerania, and in 1534 into Würtemberg and the principalities of Anhalt. Brandenburg became Lutheran in 1535, because of the apostasy of Elector Joachim II., while Saxony was forced to accept the new teaching by Henry, brother and successor of Duke George, in 1539. Frederick, the Elector of the Palatinate, joined the Protestants, in 1545. In addition to these countries, the cities of Magdeburg, Halle, and Halberstadt, were soon after severed from the Church. Prince Magus, bishop of Schwerin in Mecklenburg, and the abbess of Quedlinburg, in Prussia, also embraced Lutheranism and forced their subjects to follow their example.

128. Efforts were also made, but without success, to introduce Lutheranism into Bavaria, the Tyrol, and into the city of Cologne. However, the archbishop of this city, Count Herman of Wied, embraced the new doctrine and took a "wife;" but the apostate prelate was vigorously resisted by his Chapter and the city council, and finally forced to abdicate. In 1542, Nicholas of Amsdorf, a zealous "reformer," was forcibly obtruded on the bishopric of Naumburg, in place of Julius of Pflug, the lawfully elected bishop. Luther assumed to consecrate Amsdorf and profanely boasted of the uncanonical manner in which he had performed that rite, as he said, "without lard, or tar, or grease, or incense, or coals."

129. Owing to the existing temper of the Protestants, all endeavors of the Emperor to restore peace and unity in Germany, proved unsuccessful. The Protestant Princes persistently refused to attend

the Council of Trent, to which they were invited by both the Pope and the emperor. The opening of that assembly greatly exasperated Luther, who once more gave full vent to his wrath and hostility against the Catholic Church, in his pamphlet: "*The Papacy an Institution of the Devil*." It was his last work. He died at Eisleben on February 18, 1546, shortly after delivering a violent sermon against the Jews, and after drinking and jesting with his friends the night before, on the speedy downfall of the Papacy.

130. The latter years of the "Reformer" were obscured and embittered by disappointments and contradictions which came to him from every quarter, as well as by grave doubts about the success of his work. The "reform" he saw to be an illusion and his religious system to have wrought no moral improvement. "Since we began to preach our doctrine," he said in a sermon, in 1532, "the world has grown daily worse, more impious, and more shameless. Men are now beset by legions of devils, and while enjoying the full light of the Gospel: (?) are more avaricious, more impure and repulsive, than of old under the Papacy. Peasants, burghers, and noblemen of all degrees, the highest as well as the lowest—are all alike slaves to avarice, drunkenness, gluttony, and impurity, and given over to shameful excesses and abominable passions." After his death nobody seemed to care for his poor "wife" and children. They lived and died in poverty, vainly imploring support from the "Reformer's" admirers.

131. As a last means of adjusting religious difficulties, the emperor arranged theological conferences between the divines of both parties, notwithstanding their disapproval by the papal legate, who expected nothing good from such disputations. The conference held at Ratisbon, in 1541, ended in a compromise, known as the *Interim of Ratisbon*, which was but a fresh violation of the rights of the Catholics. Fortunately the compromise was not accepted by the Protestants, who demanded more extensive concessions. Meanwhile the Protestant Princes continued in their spoliation of churches and monasteries and in forcing Lutheran preachers upon their Catholic subjects.

132. These outrages and, particularly, the opposition of the Protestants to the settlement of the religious differences by a General Council, for which they had clamored so long, at last excited the indignation of Charles, who allying himself with Duke Maurice of Saxony, began war against the Smalkald Princes, and defeated them in the battle of Mühlberg, in 1547. But the plans of the great emperor were suddenly foiled by the treacherous defection of his ally, Maurice of Saxony, who now turned his arms against him. Being unprepared for a new war, Charles concluded, in 1552, the *Treaty of*

Passau, and, in 1555, the *Peace of Augsburg*, which granted religious freedom to Catholics and Protestants alike, and confirmed the latter in their possession of spoliated church property. Disappointed in his chief plan of restoring religious unity in Germany, for which he had labored so long and earnestly, Charles V., in the following year, resigned his crown and entered the Spanish monastery of Yuste, where he died, in 1558. His brother, Ferdinand I., succeeded him as emperor, and reigned from 1556 to 1564.

II. THE REFORMATION IN SWITZERLAND.

SECTION XIII. THE ZWINGLIAN MOVEMENT.

Parallel between the Reformation in Switzerland and that in Germany—

Ulrich Zwingli—His Antecedents—Precursory Symptoms of the Reformation—Zwingli's Religious System—His Marriage—Suppression of Catholic Worship—Zwinglian intolerance—Disputation at Baden—Scenes of Violence in Other Parts—Catholic Alliance—Religious War—Battle of Cappel—Death of Zwingli—Sacramentarian Controversy—Conference of Marburg.

133. Contemporaneous with the religious revolution which Luther enkindled in Germany, was the movement which, through the influence of Zwingli, was set on foot in Switzerland. Zwingli was at Zürich what Luther was at Wittenberg. He was a man of great talents and eloquence, which, like Luther, he employed with lamentable success to arouse the Swiss people against the ancient Church, and to vilify Catholic doctrines and institutions. Like the Saxon "Reformer," Zwingli had the support of the temporal magistrates, and the same characteristic features marked both revolutions, with this only difference, that the Swiss movement was more radical and thorough. The Reformation in Switzerland divides itself into two periods: the *Zwinglian* movement, from A. D. 1516 to 1531, and the *Calvinistic*, from the latter year to the death of Calvin, in 1564.

134. Ulrich Zwingli was born in 1484, and ordained priest in 1505. He was first appointed parish priest at Glarus; afterwards, at Einsiedeln; and, lastly, he became preacher in the Cathedral at Zürich. Twice he went to Rome, in 1511 and 1515, accompanying, as chaplain, the Swiss troops in the Italian wars. Applying himself particularly to biblical studies, he expounded in his sermons the various books of the Bible, chapter by chapter, to the people. Zwingli would not acknowledge himself a disciple of Luther; he boasted that he had preached the true doctrine of Christ, which he had learned from God's word, even before Luther, and that, while the name of the Saxon

"Reformer" was still unknown in Switzerland, he had "*relied upon the Bible, and the Bible alone.*"

135. Already in Einsiedeln, Zwingle had given great offense both by his immoral conduct and his preaching against the priesthood, invocation of the Saints, monastic vows, and other Catholic institutions and practices. Like Luther, he assailed the preaching of the indulgences granted by Leo X., which he caused to be interdicted by the bishop of Constance. In 1520, Zwingle obtained a decree from the Council of Zürich, forbidding anything to be preached except what could be proved from Holy Writ. Two years later he presented a petition, signed by himself and several other priests, to the bishop, requesting that the law of clerical celibacy be abolished. When the bishop resisted these changes, Zwingle, severing his connection with the Church, openly rejected the authority of the Popes and Ecumenical Councils in matters of faith, as tyrannical, and stigmatised the celibacy of the clergy as an invention of the devil. The paternal remonstrances of Pope Hadrian VI. failed to make any impression on the erring priest.

136. In 1523, Zwingle prevailed on the Council of Zürich to appoint a religious conference, in which, also, the bishop of Constance was invited to take part. The theses, sixty-seven in number, which Zwingle presented for discussion at the conference, were substantially the same as those defended by Luther. The following were his principal tenets:—1. Holy Scripture is the one source of faith, and man's reason its only interpreter.—2. Christ is the only Head of the Church; the power of the Popes and Bishops originated in pride and usurpation.—3. Human free will is totally annihilated and man wholly incapable of doing good.—4. What is called original sin is not sin at all, but an evil clinging to human nature; it is a natural disposition to sin—a leaning and propensity to evil.—5. All actual sins are but the necessary results, the outward manifestations, of the natural inclination of man to sin.—6. This propensity to sin is not inherited from Adam; it is innate in every man, and implanted by God himself; consequently, God is the author of all evil and of every sin.—7. The Mass is no sacrifice, and the Sacraments are only signs of grace already possessed.—8. Lastly, Zwingle denied the power of the Church to forgive sins, the existence of Purgatory, and the merit of good works. The Council of Zürich, favoring the "reformed doctrines," declared Zwingle victorious, notwithstanding the latter's pointed refutation by John Faber, vicar-general of Constance. A second conference, held the same year, produced a similar result.

137. Encouraged by the Council of Zürich, Zwingle now com-

pleted his separation from the Catholic Church by marrying Anna Reinhard, a widow, with whom, for some years, he had entertained criminal relations. His example was followed by other ill-famed priests. At his instance, in 1525, the Council issued a decree abrogating the Mass and endorsing the suppression and removal of everything in churches that could recall the Catholic worship. The churches were now cleared of their images and statues; altars were broken down and replaced by bare tables, and even organs and bells were demolished, Zwingli himself taking an active part in the work of destruction. A simple, cheerless, and almost ludicrous mode of worship, without singing, was introduced, the chief part of which consisted in the reading of the Bible. Leo Juda, an associate of Zwingli, adopted Luther's version of the Scripture for the use of the new sect.

138. The petition of the Catholics, asking for the use of, at least, one church, was refused; later on, they were even forbidden to attend Catholic service in the neighboring cantons. The Anabaptists also were made to experience the intolerance of the Swiss "Reformer." Holding that infant baptism had no sanction in Holy Writ, they came in conflict with Zwingli. Failing to bring them over to his views, the latter procured a decree which prohibited rebaptism, under pain of death. Felix Manz, disregarding the prohibition, was put to death. Blaurock, an apostate monk, for the same reason, was subjected to scourging, while a zealous co-laborer of the "Reformer," Ludwig Hetzer, who likewise rejected infant baptism but advocated polygamy, was obliged to leave the town, yet, afterwards returning to Zürich, this worthy apostle of the "reformed doctrines" took twelve wives, for which act he was decapitated, in 1529.

139. To compromise the differences which in consequence of the late innovations had arisen between the Catholic and the "reformed" cantons, a religious disputation was arranged to take place at Baden, in 1526, between Dr. Eck, the champion of the Catholic cause against Luther, and John Oecolampadius, who was to Zwingli what Melancthon was to Luther. The disputation was attended by the deputies of twelve cantons, and continued during eighteen days, when the victory was unanimously awarded to Dr. Eck. The conference, which served to confirm the Catholics in their faith, only rendered the Zwinglians more exasperated.

140. With the aid of the civil magistrates, the "reformed religion" was forcibly established also in other cities and cantons. Berne for a time wavered between the ancient faith and the "new doctrines;" but, in 1528, the Bernese were won over to the new system. by

Berthold Haller, a former disciple of Melanchthon. Convents were suppressed, the Mass and the use of images abolished, and marriage was permitted to all the clergy. Basle quickly followed. As early as 1524, Oecolampadius, then a leading priest of Basle, began to declaim against the teachings and usages of the Catholic Church. His partisans, raising seditious tumults, succeeded, first in extorting religious freedom for themselves, and, in 1529, in violently suppressing Catholic worship. Altars and images of the saints were destroyed, and the Catholic members excluded from the city council. Similar scenes of violence and brutality were witnessed in Schaffhausen, Mühlhausen, Constance, St. Gall, Appenzell, and Glarus. In all these places the magistrates decreed the suppression of Catholic worship, and the destruction of altars, organs, statues, images, and sacred emblems and vestments.

141. Disunion and civil disturbances were the bitter fruits of the "Reformation" in Switzerland, as elsewhere. In 1529, the "reformed" cantons of Zürich, Basle, and Berne formed a league against those cantons which still adhered to the Catholic faith. To maintain their rights against the fanatical "Reformers," the Catholic cantons entered into an alliance with Ferdinand of Austria, and a civil war between the Catholic and "reformed" parties was the result. The Catholics routed the army of the Zwinglians, in the battle at Cappel, in 1531. Zwingle, who had accompanied the troops of his party, was among the slain. Oecolampadius died the same year.

142. Between the Wittenberg and Helvetic "Reformers," soon arose a violent dispute, known as the *Sacramentarian Controversy*, on the subject of the Holy Eucharist. Luther taught a real and substantial presence of the Body and Blood of Christ in Holy Communion; he rejected, however, the doctrine of Transubstantiation; and instead adopted one of his own, that of *Consubstantiation*, or *Impanation*, according to which the Body of Christ is received in communion *with*, or *in* the bread (*cum et in pane*). Zwingle and Oecolampadius, on the contrary, adopting the opinion of Carlstadt, rejected the Real Presence, and saw in the Holy Eucharist but a mere remembrance of Christ, of his sufferings and death. The words of our Lord, "*This is my Body*," they interpreted as meaning: "*This signifies my Body*," or "*This is a symbol, or sign, of my Body*."

143. The dispute which arose in consequence of these doctrinal differences, was not confined to the pulpit: treatises appeared quite as violent as those published by the Wittenberg "Reformer" against the Catholic Church. Luther delivered his adversary to the devil, and Zwingle, returning the compliment, handed over the apostate

Augustinian to Satan. The Zwinglians ridiculed Luther's "impanated God made by a baker," and called the Lutherans "Theophagi," "devourers of God's flesh." Luther, on the other hand, called the Zwinglians "Sacramentarians," and "ministers of Satan," who, having "a devilish, diabolical, and satanical heart, and a lying mouth," ought to be exterminated; for whom it was unlawful even to pray.

144. Landgrave Philip, desiring to effect a reconciliation between the two leaders of the "Reformation," invited them to meet in friendly conference, at Marburg. The conference was held in October, 1529; but instead of reconciling the two combatants, it only separated them the more, Luther rejecting an alliance with the Zwinglians, whom he refused to call brethren.¹ At the Diet of Augsburg, in 1530, the Zwinglians were excluded from the Association of the German Protestants. Even in the religious Peace of Nürnberg, in 1532, it was only to the adherents of the Augsburg Confession that free exercise of religion was granted.

SECTION XIV. THE CALVINISTIC MOVEMENT.

Victory of Cappel—Its Results—John Calvin—His "Institutes"—Reformation in Geneva—Distinguishing Characteristics of Calvinism—Calvin's Character—His Intolerance and Tyranny—Burning of Servetus—Academy of Geneva—Progress of Calvinism in Other Countries—Theodore Beza—Character of Calvinism.

145. By the victory of the Catholics at Cappel, the progress of the Zwinglian innovations was suddenly arrested in the German portions of Switzerland. Peace was concluded which secured the restoration of Catholic worship, and guaranteed to every canton the full enjoyment of religious freedom. Catholic worship was restored in Glarus, Appenzell, and in several other places; but in Zürich, Berne, Basle, and Schaffhausen, Catholics were persistently denied their ancient rights. Besides, Catholic worship was abolished, and, in its stead, the "reformed religion" established in Lausanne, Vevay, and in the districts which the Bernese, with the aid of France, had conquered from Savoy. In the Western, or French cantons, particularly at Geneva, William Farel, Peter Viret, and others, prepared the way for Calvin, under whose influence the "Reformation" in Switzerland took a new start.

1. Luther, on this occasion, made the following remarkable acknowledgment: "We must confess that in the Papacy are the truths of salvation, which we have inherited. We also acknowledge that in the Papacy we find the true Scripture, the true baptism, the true Sacrament of the altar, the true keys for the remission of sins, the true office of preaching, the true catechism which contains the Lord's Prayer, the ten commandments, the articles of faith. I say that in the Papacy we find the true Christianity, the true essence of Christianity."

146. *J. Calvin* (Chauvin) was born in 1509, at Noyon, in Picardy. Having received the tonsure, he was early provided with an ecclesiastical living, but he was never admitted to any of the holy orders. He studied philosophy and theology at Paris. At the request of his father, he went to study law at Bourges: There the influence of the Lutheran Melchior Volmar won him over to the heresy of the "Reformers." In 1533, he appeared at Paris, openly advocating the new teachings. Being obliged to leave France, he fled to Basle, where, in 1535, he published his principal work, "*The Institutes of the Christian Religion*," (*Institutio Religionis Christianæ*), which he dedicated to the French king, Francis I. In this work, Calvin, with much skill and learning, elaborates his religious system, which is based on the stern theory of Predestination.

147. At the instance of Farel, Calvin, in 1536, settled at Geneva, as preacher and professor of theology. Here he exercised a controlling influence, even in temporal affairs. He compelled the people to abjure the Papacy, abolished all church festivals, and introduced rigid regulations of discipline. His arbitrary and despotic measures aroused a strong opposition against him, which resulted in his expulsion from the town. He went to Strasburg, where he married, and organized a congregation which adopted his tenets and discipline. His party at Geneva, having meanwhile gained the ascendancy, recalled him, in 1541, and from this time Calvin ruled Geneva with supreme command, exercising an absolute power in temporal as well as in spiritual matters. He established a Consistory, or tribunal of morals, composed of twelve laymen and six ministers, whose office it was to take cognizance of all infractions of morality, including even dancing and similar amusements. Imprisonment and severe penalties were often inflicted for slight offences. Public worship was organized with extreme simplicity, preaching and instruction forming the chief part thereof. Images, and all sorts of decorations were excluded from the churches. The constitution of the Calvinistic sect was rigidly Presbyterian.

148. The distinguishing characteristic of Calvinism is the doctrine of *absolute predestination*. According to this doctrine, God ordains some to everlasting life, others to everlasting punishment. The decree of predestination, the consequence of Adam's fall, is eternal and immutable. The whole nature of fallen man is utterly corrupt, and devoid of all goodness; man has an unconquerable tendency to do wrong. As man is acting under divine impulse which is irresistible, it follows that there can be no question of merits foreseen on account of which God predestines some to salvation, others to eternal damna-

tion. With Luther, Calvin taught justification by faith alone, which, according to him, consisted not in man's real sanctification, but in the guilt of sin not being imputed to him. With Zwingle, he agreed in teaching that the Lord's Supper was a figure only, of the Body and Blood of Christ. He denied transubstantiation, but held that at the moment of communion, a *divine power*, emanating from the Body of Christ, which is now in heaven, is communicated, but only to those predestined to eternal life.

149. Calvin could brook no contradiction. His language was often quite as vulgar and coarse as that of Luther. In his "Institutes," he calls his adversaries "wicked men, rogues, drunkards, slanderers, fools, madmen, furious beasts, impure dogs, pigs, asses, and vile slaves of Satan." The opposition party, who went under the name of "Libertines, or Patriots," charging him with tyrannizing over the consciences of men, were made to feel the full force of his dictatorial power. Sebastian Castellio, a famous preacher and translator of the Bible, and Bolsec, a physician, were banished from Geneva, for disputing the doctrine of predestination. Members of the Council were imprisoned for speaking disrespectfully of the "Reformer," while the preacher, James Gruet, who had called him a dog and the Consistory tyrannical, was tortured and beheaded, in 1547, by Calvin's order. In 1553, Calvin had Michael Servetus, a Spanish physician, burnt at Geneva, over a slow fire, for his work against the Trinity.¹ The "Libertine," Berthelier, underwent a like punishment. Valentine Gentilis, who accused Calvin of heresy against the Trinity, was compelled to apologize publicly; but was nevertheless beheaded at Berne, in 1566. Nor was this intolerance confined to the city of Geneva; the new gospel was forcibly introduced also among the peasantry, who were compelled to listen to the sermons of the "reformed" preachers. Abstinence on Friday and Saturday was punished with imprisonment.

150. To insure permanency to his system, Calvin founded at Geneva an academy of theology and philosophy, in 1558. Young men, from all countries of Europe, flocked to this nursery and semi-

1. Calvin justified the burning of Servetus in a special work, and his deed was approved by Beza, and by Melancthon in a letter he wrote to him and in a special treatise. Gibbon says: "I am more deeply scandalized at the single execution of Servetus than at the hecatombs (?) which have blazed in the Auto da Fés of Spain and Portugal. 1. The zeal of Calvin seems to have been envenomed by personal malice and perhaps of envy. 2. The deed of cruelty was not varnished by the pretence of danger to the Church or State. In his passage through Geneva, Servetus was a harmless stranger, who neither preached, nor printed, nor made proselytes. 3. A Catholic inquisitor yields the same obedience which he requires, but Calvin proscribed in Servetus the guilt of his own rebellion." Decline and Fall. Chap. liv. Note.

nary of the "reformed faith." The ecclesiastical organization of Calvin became the model for other Protestant countries. It was adopted by the reformed Churches of France, Holland, Germany, Poland, England, and Scotland. In all these countries the Calvinistic principles prepared popular insurrections against the lawfully constituted authorities. Calvin openly preached armed resistance to princes who opposed the introduction of his "gospel," and defended the proposition that the people might take up arms and expel or depose their rulers, if they were bad or hostile, or threatened their "religion." Calvin died in 1564. *Theodore Beza*, his faithful friend and biographer, succeeded him in the government of the "reformed Church" in Switzerland and France. He died in 1605.

151. A more cheerless and repulsive system than that of Calvin, ecclesiastical history does not record. It outrages the principles of natural as well as revealed religion. How revolting the doctrine which calls God the author of all evil and makes him issue forth his decrees of election or reprobation, irrespective of merit or demerit, inflicting eternal torments on innumerable souls which never could be saved, and for whom the Son of God did not die.¹ No system of pretended religion could go further in atrocity than this. It generated in its disciples a spirit of arrogant self-sufficiency, which made them believe that all men, not belonging to their sect, were the enemies of God and had God for their enemy, and look upon them as the necessary objects of the blind wrath of God, cast off by him and reprobate from all eternity, for whom "the elect" can feel no more pity than for the arch-fiend himself. The "Papists," in particular, were worse than idolaters, and to root them out was only to render a service to God. Happily, in our times, these revolting doctrines have been radically modified, having long since lost their hold on Protestants of the better class.

1. In his Institutes (lib. iii. c. 21, n. 7), Calvin says: "We assert that, by an eternal and unchangeable decree, God hath determined whom He shall one day permit to have a share in eternal felicity, and whom He shall doom to destruction. In respect to the elect, this decree is founded in His unmerited mercy, without any regard to human worthiness; but those whom He delivers up to damnation, are, by a just and irreprehensible judgment, excluded from access to eternal life."—Conf. MOHLER, Symbolism, Engl. Transl., ch. iii., § xii.

III. THE REFORMATION IN ENGLAND.

SECTION XV. HENRY VIII. (A. D. 1509—1547)—THE DIVORCE QUESTION.

Accession and Marriage of Henry VIII.—Cardinal Wolsey—Henry's controversial Answer to Luther—His early married Life with Catharine of Arragon—Anne Boleyn—The King's Scruples—A Divorce demanded of the Pope—Pliable Bishops—The Pope refuses to decree Nullity of Marriage—Appoints Legates to hear the Cause—Appeal of the Queen—The Pope inhibits a New Marriage—Wolsey's Disgrace—His Death—Thomas Cranmer—Opinions of the Universities—Remonstrance of Lords and Commons—The Pope prohibits Sentence of Divorce—The King separates from the Queen—Death of Queen Catharine.

152. England continued to hold communion with the Roman See, until the criminal passions of Henry VIII. produced a violent schism and prepared the way for the present Anglican Establishment. Henry VIII. was the second son of Henry VII. His elder brother, Prince Arthur of Wales, born in 1488, was married to the Princess Catharine of Arragon, daughter of Ferdinand and Isabella of Spain, in 1501; he died three months afterwards. Henry VII., desirous of maintaining the family alliance with the House of Spain and, unwilling to restore Catharine's rich dowry, looked forward to a marriage between his widowed daughter-in-law and his younger son Henry. Such a marriage being within the forbidden degrees, a dispensation was applied for, and given by Pope Julius II. Dec. 26. 1502. Yet the marriage was not celebrated till six weeks after the death of the old king, in 1509.

153. Henry VIII.'s chief adviser was Thomas Wolsey, who, by his abilities and by royal favor rose to the highest dignities in Church and State. Born at Ipswich, in 1471, young Wolsey was educated at Magdalen College, Oxford, where he obtained his degree when hardly fifteen. Wolsey soon secured the notice of Henry VII., who made him dean of Lincoln. His advancement, under Henry VIII., was rapid and brilliant. He became almoner to the king, and in quick succession was promoted to the bishopric of Lincoln, the archbishopric of York, and the office of Lord Chancellor, which dignities were crowned, in 1515, by the reception of a cardinal's hat from Pope Leo X. and the appointment to be *Legatus a latere* for England. He was devoted to the interest of the king, more so yet, perhaps, than to those of the Church, and was bent upon exalting the royal authority.

154. In his earlier years, Henry VIII. had been remarkable for his attachment to the religion of his forefathers and his zeal in upholding the ancient faith against the new heretics. He took a prominent

position against Luther, not only by prohibiting his books within the English dominions, but also by entering the lists against the German Reformer. In 1521, he published a Latin treatise, entitled "*A Defence of the Seven Sacraments against Martin Luther*," which he dedicated to the Pope. The book received the highest approval of the Pontiff, who conferred upon its author the title of "Defender of the Faith," a title which neither Henry nor his successors have deemed it inconsistent to retain to the present day!¹

155. During more than seventeen years, Henry lived with his queen without the least sign of a scruple respecting the validity of their marriage. While her union with Arthur had never been consummated, Catharine bore Henry five children; but they all died in their infancy, except one daughter, afterwards, Queen Mary. During this period Henry proved anything but a faithful husband. An illegitimate son, Henry Fitz-Roy, by Elizabeth Blunt, was created Duke of Richmond, and educated as heir-apparent, but he died at the age of seventeen.

156. Among the fairest and gayest ladies of the royal court, was Anne Boleyn, who soon won the heart of Henry. But as Anne was resolute in her determination not to be the king's mistress, although she was not unwilling to become his wife and queen, a desire for a divorce all at once took possession of Henry's mind. He affected scruples respecting the validity and lawfulness of his marriage, believing that he was living in sinful wedlock, because he was married to his brother's wife, and that Providence had cut off his male progeny in punishment of his sinful connection. By whose suggestion, the idea of a divorce was first presented to the king, it is not easy to determine. Some point to the French king; others, to Wolsey; while Cardinal Pole states that Anne Boleyn herself suggested it, by means of certain friends at court.

157. From the year 1527, we find Henry pressing Pope Clement VII. to grant a divorce. He sought to establish his case on three grounds:—1. That the bull of Julius II., granting the dispensation, had been obtained under false pretences;—2. That it had been solicited without the consent of Henry, the party chiefly interested in it;—3. That no dispensation could legalize marriage with a brother's widow, because

1. "That the treatise in defence of the seven sacraments, which the king published, was his own composition, is forcibly asserted by himself; that it was planned, revised, and improved by the superior judgment of the cardinal and the bishop of Rochester (Wolsey and Fisher), was the opinion of the public"—Lingard. It has been very generally admitted that Fisher, if he was not the author, had at least a considerable hand in the work. He also published a Defence of the king's treatise against Luther's "*Captivity of Babylon*."—See LINGARD, *Hist. of Engl.*, vi., c. ii. n. Also SANDER, *Angl. Schism*, p. 21, n.

such a union, from the plain testimony of the Scripture (Lev. xviii. 16, and xx. 21, and Marc. vi. 18.), was forbidden by the law of God, and consequently beyond the power of even the Holy See to allow. Consulting only his passion, the licentious prince would not notice that the Baptist declared it unlawful for Herod "to have his brother's wife," only because her husband was still living; and that among the Jews leviratical marriage was even commanded by the Law of Moses.

158. The English bishops, with one exception, were all found pliant to favor the scheme of the divorce. That one exception was Bishop Fisher of Rochester, who always expressed himself strongly against the divorce, maintaining that what had been done by the Pope's dispensation could not now be undone. Henry's envoys at Rome, Dr. Gardiner and Dr. Fox, left no stone unturned to extort from the Pope immediate consent to the divorce, or a permission for the king to remarry without any divorce at all. But neither pleadings, nor promises, nor threats, could move Clement to grant Henry's most unjust request; neither would he issue a decretal bull declaring that the prohibition in Leviticus admitted of no exception or dispensation.

159. The Pope, however, granted a dispensation to Henry, in case the former marriage proved to be invalid, to marry any person, even if she were related to him in the first degree of affinity.¹ He, moreover, consented to have the case tried in England, and appointed Cardinals Campeggio and Wolsey, his legates, to examine into the facts upon which Henry rested his application. Campeggio, who held the English bishopric of Salisbury, had been asked for as judge in the divorce case, from the belief that he would favor the king's cause. He bore special instructions from the Pope to bring about, if possible, a reconciliation between Henry and the Queen, but under no circumstances to pronounce sentence before consulting the Holy See.

160. After long delays, the two legates opened their court in the Parliament chamber at the Blackfriar's palace and summoned the King and the Queen to attend in person, on June 18, 1529. But the Queen disdained to plead before the legates, who being English subjects, were looked upon as the king's partisans. Following the advice of Bishop Fisher, her counsellor, Catharine appealed to the Pope. The Pontiff having received the formal appeal of the Queen, avoked

1. "This dispensation," says Canon Flanagan (Vol. II. p. 27, note) "evidently refers to Anne Boleyn; and as it was to relax the impediment of even the first degree of affinity, it points to the known fact of Mary Boleyn, Anne's sister, having been the royal concubine. What a face of brass must Henry have had, to pretend to have a scruple at the supposition of being within the first degree of affinity to his queen Catharine, and yet having none to enter upon a marriage with Anne Boleyn, whom he knew well, through his own sinful connection with her sister Mary, to be in that very same first degree of affinity."—CONF. SANDER, *Angl. Schism*, Book I., ch. xiv.

the cause before himself by brief of July 15, 1529. This was followed on March 7, 1530, by an inhibition, interdicting the English monarch from marrying while the divorce case was yet under adjudication.

161. The Pope's action in thus remanding the case having put an end to the trial, Cardinal Campeggio returned to Rome. Henry now became furious; his wrath fell at once on Wolsey, to whose indecision, chiefly, Anne Boleyn attributed the failure of the royal plans. Prosecuted in 1529, under the "Statute of Præmunire," Wolsey was deprived of the Great Seal, and all his personal property, which was declared forfeited to the Crown; in his place Sir Thomas More became Lord Chancellor. The year after, Wolsey was again arrested on the charge of high treason. On his way to London, the fallen minister died at Leicester, Nov. 29, 1530, uttering a little before his death these remarkable words: "Had I but served my God as faithfully as I have served my king, He would not have thus abandoned me in my gray hairs. But this is my just reward for my pains and study, not regarding my service to God, but only my duty to my prince."

162. To bring further pressure to bear on the Pope, Henry, by the advice of *Thomas Cranmer*, domestic chaplain of the Boleyn family, had the question of the papal power to grant a dispensation for a marriage with a brother's widow, submitted to the chief universities of Europe. Through the influence of bribes and intrigues, a favorable reply was wrung from Oxford and Cambridge and a few French universities, while those of Germany, including even the Protestant faculties, condemned the divorce.¹ In the place of these opinions, which fell short of his expectations, Henry deemed it more prudent to substitute a menacing remonstrance to the Holy See, subscribed by a large body of Lords and Commons, in which complaint was made of the Pope's partiality and tergiversation. Clement replied, justifying himself as acting according to law and conscience; and to meet the interference of the universities, the Pope, in 1531, issued a brief, by which he inhibited any person or court from pronouncing sentence of divorce between Henry and his lawful Queen, and reserved the cause to himself.

163. About this time the final separation between Henry and his Queen took place. Catharine being ordered to leave the royal palace, removed to Ampthill, where she spent the remainder of her life. She was no longer treated as Queen, but as princess-dowager.

1. Luther and Melancthon openly condemned Henry's plan of divorce. The former declared that he would rather allow the king, after the example of the patriarchs, two wives than sanction the divorce. Melancthon was of the same opinion, and further added: "We believe the law of not marrying a brother's wife may be dispensed with, although we do not believe it to be abolished!"—*Conf. SANDER, l. c., ch. xii.*

Henry did not cease trying to procure from her the resignation of her rights as his wife and Queen and the withdrawal of her appeal to the Pope. But she remained firm in her just contention that she was the king's wife by decree of the Holy See and lawful marriage, and, until the Court of Rome declared against her marriage, she would maintain her rights as wife and Queen. She died in 1536; on her death-bed she wrote to her "Dear Husband and King" a touching letter, assuring him of her forgiveness, and commending to his care their daughter Mary.

SECTION XVI. HENRY VIII., CONTINUED — ESTABLISHMENT OF ROYAL SUPREMACY.

Henry wavers, but is confirmed in his Resolution—Thomas Cromwell—The Clergy in *Præmunire*—The Convocation of 1531—Acknowledges the King Head of the Church—Submission of the Clergy—The Pope writes to Henry—Appeals to Rome forbidden—Henry marries Anne Boleyn—Cranmer made Archbishop—He pronounces a Divorce—The Pope annuls it—Excommunication of Henry—Act of Supremacy—Statutes respecting the Church—Separation of England from the Catholic Church.

164. All expedients to obtain the much desired divorce had been exhausted. Henry saw that it was impossible to overcome the opposition of the Queen and of her imperial nephew, Charles V., and that it was equally vain to expect the consent of the Pope. He impudently complained that he had been deceived by the false assurance that the papal approbation might be easily obtained! He began to waver, and thought of abandoning the project of divorce altogether, when the crafty Cromwell induced him to persist. This bold and unscrupulous advice gave a new turn to events, which led the way to the entire separation of England from the See of Rome.

165. *Thomas Cromwell*, born of obscure parentage, served in his early youth as a common soldier in the wars of Italy. Returning to England, he studied law and entered the service of Wolsey, who employed him as his agent in suppressing the smaller monasteries for the endowment of various colleges which the Cardinal had founded. In this occupation Cromwell was unscrupulous and became very unpopular. On the fall of Wolsey, he passed over to the service of the king. In a private interview with Henry, Cromwell advised him to disavow the papal authority, declare himself head of the Church within his realm, and obtain a divorce from his own ecclesiastical courts! The advice struck Henry; he made the artful man a member of the Privy Council, and soon afterwards a Secretary of State.

166. To secure the submission of the clergy to the scheme contrived

by Cromwell, Henry threatened them with the penalties of *Præmunire*. A year had passed since Wolsey, through pusillanimity or motives of prudence, had, notwithstanding the royal license under the great seal, pleaded guilty of a breach of that monstrous statute. On the ground of his conviction, the whole clergy were brought under the same law, because, by admitting Wolsey's legatine authority, they had become his "fautors and abettors," and were consequently liable to the same penalties.

167. Henry, at the suggestion of Cromwell, determined to use the opportunity for the purpose of exacting from the clergy a definite declaration of the royal supremacy. In 1531, the Convocation was held, and its members were told that pardon for their offence could be purchased only by the payment of a heavy fine and by the acknowledgment of the King as "the chief protector and only supreme head of the clergy and Church of England." To the first demand, the assembled prelates consented at once, promising to pay a hundred thousand pounds (in modern money about one million and a half); against the second they struggled hard, but finally assented to a qualified recognition of the royal supremacy "as far as the law of Christ would allow" (*quantum per Christi legem licet*).

168. Thus the Convocation officially recognised the supremacy of the Crown over all persons, ecclesiastical as well as secular. This incidental declaration of the royal supremacy was followed in the succeeding year by its more positive acknowledgment, which is generally known as "the Submission of the Clergy." By it, the Convocation agreed:—1. That no new canons or constitutions should be passed or enacted without the king's sanction;—2. That a review of the existing canons should be made by a Commission of thirty-two persons, to be appointed by the king, and that all constitutions interfering with the royal prerogative should be repealed. In 1534, this submission was embodied in an act of Parliament, called the "*Statute of Submission*."

169. When the tidings reached the Pope that Catharine was banished from court and that Anne Boleyn occupied her place, he wrote to the king, attempting to awaken in him some sense of justice and feelings of penitence. In November 1532, Clement signed a brief, declaring Henry excommunicated if he did not separate from his mistress, and forbidding marriage with her till the case was tried. But the time was past when Henry sought conciliation; he now resorted to intimidation. At his bidding, Parliament, in 1533, forbade all appeals to the papal court, and, on a petition of the clergy in convention, granted power to the king to suspend the payment of

annates, or first-fruits, to the Holy See. The Convocation even prayed that, in case the Pope should persist in requiring such payments, *the obedience of England should be withdrawn from the See of Rome.*

170. Henry had gone too far to retrace his steps. On January 25, 1533, he was privately married to Anne Boleyn, who was found to be with child. The ceremony was performed by Dr. Rowland Lee, one of the royal chaplains. The marriage, however, was carefully kept secret, in order not to intercept the papal confirmation for the appointment of Cranmer to the See of Canterbury, which had become vacant by the death of Archbishop Warham, in 1532. Clement VII. confirmed Cranmer's nomination and his consecration took place in March 1533. Cranmer accepted the office of Archbishop, and by his proctor at Rome swore obedience to the Pope, and made a solemn profession of the Catholic faith, which pledges he gave personally again at his consecration. Yet, before receiving that solemn rite, the deceitful prelate in the presence of witnesses swore, that by the oath of obedience to the Pope, which, for the sake of form he was to take, he did not intend to bind himself to anything contrary to the law of God, or prejudicial to the rights and prerogatives of the king, or prohibitory of such reforms as he might deem useful to the Church of England!

171. Cranmer suited, in every respect, the wishes of the king. He had shown his zeal for the royal cause in writing a book in favor of the "Divorce." While in Germany, he was infected with the teaching of Luther, and, though a priest, was secretly married to the daughter of Osiander, a prominent "Reformer,"—a marriage, which he ever took great pains to conceal. The first act of the new primate was the divorce of Henry from his lawful Queen. He at once laid the question of the king's marriage before the Convocation, which voted, that, marriage with a brother's widow being contrary to the law of God, the dispensation of Pope Julius II. had been beyond the papal power, and the marriage which it authorized was void. Despite the prohibitory brief of the Pope, Cranmer, in May 1533, pronounced his decision, declaring that the marriage with Catharine was void and the union with Anne Boleyn a lawful wedlock. The new Queen was shortly after crowned by him with great pomp. On Sept. 7, she gave birth to a daughter, Elizabeth.

172. When the report of Cranmer's proceedings reached Rome, Pope Clement, by brief of July 12th, promptly annulled the presumptuous judgment, and declared that Henry and Anne had incurred excommunication. To forestall the papal sentence, the king and his primate had appealed to a General Council. In the spring of the following year, the Pope published his long-delayed decision, which

asserted the lawfulness of Catharine's marriage, condemned the proceedings against the Queen of injustice, and commanded Henry to restore her to her rights. Yet, not to imperil the condition of the English Catholics, Clement refrained from further measures. But his successor, Paul III., on Aug. 30. 1535, signed a bull formally declaring Henry excommunicated, his children, by Anne, illegitimate and incapable of inheriting the Crown, and the king's subjects free from their oath of allegiance and fidelity. The papal sentence, however, was not published till December 1538.

173. The annulment of Henry's adulterous union with Anne Boleyn by the papal court, was the signal for more decisive measures against the See of Rome. The king and Parliament united to complete the national schism. A series of acts were passed, in 1534, abolishing papal jurisdiction in the realm, and making the king "*Supreme Head of the English Church.*" By the "*Act of Supremacy,*"¹ authority in all matters ecclesiastical was vested solely in the Crown, and by the "*Oath of Supremacy,*" enforced by the same act, all officers, civil and ecclesiastical, were required to recognise the spiritual supremacy of the king, and abjure that of the Pope; those refusing to take the oath were adjudged guilty of high treason.

174. By another act, the election of bishops was indeed conceded to the chapters, but they were, with bitter irony, commanded, on pain of Præmunire, always to choose the person named by the king in his letters missive. The archbishop of Canterbury was empowered to grant dispensations hitherto reserved to the Pope, and to receive appeals; from the archbishop's tribunal, suitors were allowed to appeal to the royal chancery. The Pope's name was no longer heard in the land; it was erased from all church books. The clergy were commanded to preach the new doctrine of "royal supremacy" to the people, and the schoolmasters to teach the same to their pupils. It is a sadly amazing fact that the English bishops, with the one exception already named, were found so pliable as to endorse these innovations by declaring, in 1534, that "the Bishop of Rome had no more authority conferred on him by God in this Kingdom of England than any other foreign bishop."

1. The "Statute of Supremacy" ordered that the king "shall be taken, accepted, and reputed the only head on earth of the Church of England, and shall have and enjoy annexed and united to the imperial crown of his realm as well the title and state thereof as all the honors, jurisdictions, authorities, immunities, profits, and commodities to the said dignity belonging, with full power to visit, repress, redress, reform and amend all such errors, heresies, abuses, contempts and enormities, which by any manner of spiritual authority or jurisdiction might or may lawfully be reformed."—To solace the English monarch for the burden of his new dignity, he was assigned the first-fruits of all benefices, offices, and spiritual dignities, and the tenth of annual incomes of all livings.

SECTION XVII. VICTIMS OF ROYAL SUPREMACY—ENFORCED DISSOLUTION OF MONASTERIES.

Henry, Head of the English Church—Cromwell, Vicar General—Enslavement of the Episcopate—Dissolution of Monasteries—The Pilgrimage of Grace—Suppression of the Greater Monasteries—Act of Succession—Execution of Fisher and More—Cardinal Pole—Execution of Pole's Mother—Arrest and Execution of Anne Boleyn—Execution of Cromwell—Efforts of the German Reformers—The Book of Articles—The Statute of Six Articles—The "Institution of a Christian Man"—Executions of Heretics—Death of Henry VIII—Number of Catholic Martyrs under his reign—Desire for Reunion with the Roman Church.

175. Henry soon made it appear that the novel position assigned him by his fawning courtiers really meant something. He formally took the title of "on earth, supreme ruler of the English Church," and appointed Cromwell "the royal vicar-general, vice-gerent, and principal commissary, with all the spiritual authority belonging to the king as head of the Church." To extort from the clergy a practical acknowledgment of the royal supremacy, all the dignitaries of the Church were suspended for a time; on their recognizing the king's spiritual authority, they were restored to the exercise of their usual powers. To repress opposition against these and other intended innovations, it was made high treason not only to deny to the king the dignity, title, or name, of his royal estate, but also to call him heretic, tyrant, or infidel.

176. A second step in the way of reform followed hard on the enslavement of the episcopate. The bold stand which the Carthusians and other religious had made against the royal assumption of spiritual authority, was not to be forgiven. Irritated by their opposition and tempted by their wealth, Henry resolved on the ruin of all monasteries within his dominions. With this view, a general visitation of the monasteries was enjoined by the "head of the church," which work, the "royal vicar-general" accomplished in a manner worthy of a grasping tyrant. The effect of this visitation was the immediate breaking up of many monasteries and the passage of a bill, in 1536, for the suppression of the smaller monastic houses whose income fell below two hundred pounds a year. Of the thousand monasteries which then existed in England, nearly four hundred were suppressed under this first "Act of Dissolution;" their revenues were granted to the Crown.

177. These spoliations, but particularly the religious innovations introduced by Henry, created great popular discontent, which ripened into an open revolt, in 1537. The *Pilgrimage of Grace*, as the rising

was called, headed by Robert Aske, was joined by most of the nobility of Yorkshire and Lincolnshire; 30,000 men appeared in arms, demanding a reunion with Rome, the restoration to Princess Mary of her right of succession, to the despoiled monks the possession of their monasteries, reparation of the wrongs done to the Church, and above all, the expulsion of Henry's chief counsellors, Cromwell and Cranmer. The king's promises and concessions induced the insurgents to disband. Instead, however, of keeping his pledged word, the faithless prince had the leaders of the movement arrested and put to death. The country was covered with gibbets and whole districts were given up to military executions. A heavy vengeance fell particularly on the clergy and monks who had in any way compromised themselves in the uprising. Twelve abbots were of the number of those brought to the scaffold.

178. The "Pilgrimage of Grace" was made a pretext for the suppression of the remaining monasteries, the monks being charged with duplicity in the late armed remonstrance. The new visitation appointed for all the monasteries of the kingdom was carried out with great barbarity. Many monuments of art were destroyed, valuable manuscripts and whole libraries scattered to the winds. The shrine of St. Augustine, the Apostle of England, and that of St. Thomas à Becket, which had been the glory of the English nation, were ransacked and despoiled. The bones of the latter, by order of the king, were exhumed and publicly burned, as a warning to the living of the consequences of resisting the king's spiritual authority. In 1540, a second "Act of Dissolution" was passed, authorizing the suppression of all monasteries in England and placing all their property in the hands of the king. In 1542, an act was passed giving over to the king the revenues of colleges and hospitals. By this act, 90 colleges, 110 hospitals, and 2,374 chantries and free-chapels were suppressed. It is supposed that the annual income of the monasteries and hospitals of which the king took possession was about two millions four hundred thousand pounds in modern money. The suppression of the monasteries failed, however, to benefit the nation or to lighten the burden of the people, as had been promised. Its most conspicuous results were the increase of pauperism and the decay of learning.¹

1. "The suppression of monasteries poured in an instant such a torrent of wealth upon the crown as has seldom been equalled in any country by the confiscations following a subdued rebellion. The clear yearly value was rated at £131,607; but was in reality, if we believe Burnet, ten times as great; the courtiers undervaluing those estates in order to obtain grants or sales of them more easily. The greater part was dissipated in profuse grants to the courtiers, who frequently contrived to veil their acquisitions under

179. With unheard of cruelty, Henry persecuted all who opposed his innovations. He stained his reign with the blood of many, often noble, victims. The "Act of Supremacy," as already stated, strongly intrenched the king in all his usurpations. The "Act of Succession," passed in 1534, pronounced the marriage with Catharine illegal and null, and that with Anne Boleyn lawful and valid. The same act annulled the title of Catharine's daughter, Mary, and settled the Crown on the children of Anne. To speak against the second marriage was made misprision of treason. The "Oath of Succession," which every Englishman was compelled to take under penalty of high treason, was made the test of loyalty.

180. Under these acts, England's two best men, *Bishop Fisher* of Rochester, the preceptor of Henry VIII., and *Sir Thomas More* who had lately resigned the chancellorship, were condemned, in 1535, to die as traitors, because of their disapproval of the king's divorce and their opposition to the royal supremacy. While a prisoner in the Tower, Fisher was created Cardinal by Paul III., but the king refused to allow the emblem of this dignity for the glorious confessor to be brought into his dominions. The ruthless monarch took a spiteful revenge on his kinsman, Cardinal Reginald Pole. Rather than acquiesce in the religious changes, Pole gave up all prospects of the highest ecclesiastical preferments and retired to the continent. He even arraigned Henry for his second marriage and wrote a book on the "*Unity of the Church*," condemning royal supremacy. Failing to procure the extradition of the fearless champion of right, for which he had offered fifty thousand ducates, the tyrant had the cardinal's mother, the venerable Countess of Salisbury, his two brothers, and other relations, arrested and brought to the block, in 1539.

181. Henry VIII. was as brutal to his wives as he was cruel to his dissenting subjects. But a few months after the edifying death of Queen Catharine, her supplanter, Anne Boleyn, was suddenly charged with adultery and sent to the tower. The servile Cranmer, ever ready to lend himself to every caprice of the heartless monarch, declared null, from the beginning, the marriage of Henry with Anne which he himself had sanctioned. A few days later, the unfortunate queen was condemned and executed. Henry is said to have wept at the death of Catherine; but as if to show his contempt for the memory of Anne, the heartless prince arrayed himself in white on the

cover of a purchase from the crown. It has been surmised that Cromwell, in his desire to promote the Reformation, advised the king to make this partition of abbey lands to the nobles and gentry, either by grant, or by sale on easy terms, that, being thus bound by the sureties of private interest, they might always oppose any return to the dominion of Rome." Hallam. *Constit. History*. Ch. II.

day of her execution, and on the following morning was married to the Lady Jane Seymour, with whom he already had an intrigue of some duration. In 1537, this queen died in giving birth to a boy, the future Edward VI.

182. By the advice of Cromwell, Henry now agreed to marry the Lutheran Princess Anne of Cleves. But the licentious monarch was disappointed in his new wife and sought to rid himself of her. This unsuccessful marriage hastened the downfall of Cromwell. He was arrested and condemned by "Bill of Attainder;"¹ he perished on the scaffold, lamenting his sins and declaring that he died a Catholic, A. D. 1540. His execution was quickly followed by the divorce of Henry's fourth queen. Cranmer, who dissolved the king's marriage with Catharine and the adulterous match with Anne Boleyn, was now called upon to divorce Henry from Anne of Cleves. Within a month, Henry married Catharine Howard, who was shortly after arrested on a charge of adultery and beheaded. She was replaced by a widow, Catharine Parr, who, fortunately, outlived the royal monster.

183. So far Henry's innovations had not extended to dogma; he had not affirmed any proposition then contrary to the defined teachings of the Catholic Church. He was only a schismatic, or separatist, inasmuch as his difference with Rome was confined to the rejection of papal jurisdiction and supremacy. The efforts of the German Reformers to win the English monarch to embrace their cause and teachings were unavailing. The attempt to unite the Lutherans in one common doctrine with the Church of England, failed so soon as the Sacraments came under consideration, and a union with the continental Protestants proved to be hopeless.

184. With a view of putting an end to the religious contentions, Henry VIII., in 1536, published the "*Book of Articles*," as a standard of English orthodoxy! This work professed the belief of the seven Sacraments, Justification, Invocation of the Saints, Purgatory, and the usefulness of Images, but strongly inculcated royal supremacy and passive obedience to the king. This was shortly followed by "*The*

1. "A Bill of Attainder" was a legislative act, which declared a person or persons attainted or convicted for alleged crimes with judgment of death. The hearing of evidence might be dispensed with in such a mode of procedure; even the presence of the accused was considered unnecessary. The judges whom Cromwell consulted on the subject, decided that Parliament could condemn a man to die for treason without hearing him, and that an attainder could never be reversed in a court of law, on the ground that there can be no authority superior to statute. The kinsmen of Cardinal Pole, including his aged mother, were thus cut off by Bill of Attainder. By a just retribution of Providence, Cromwell himself was made to feel the iniquitous measure, which he first employed against others. When under trial, he was not allowed to speak in his own defence.—Conf. HALLAM, *Constit. Hist. of Engl.*, I., ch. I.

Godly and Pious Institution of a Christian Man," commonly known as "*The Bishop's Book*," which was but an expansion and explanation of the "Articles." It consists of an Exposition of the Creed, the seven Sacraments, the Ten Commandments, the Lord's Prayer, and the Ave Maria.¹

185. Free discussion of dogmatic questions was not according to Henry VIII.'s views. To abolish diversion of opinions in certain articles concerning the Christian Religion, Henry, in 1539, caused Parliament to enact the *Statute of Six Articles*, more commonly known as the "Bloody Statute," also as the "whip with six strings." These articles affirmed Transubstantiation, the reception of Holy Communion under one kind, Clerical Celibacy, the observance of Vows, private Masses, and Auricular Confession. By a statute of 1533, offences against the See of Rome were declared not to be heresy. The Bill of the Six Articles specified what opinions were heretical, and any infringement, or violation, of this statute was severely punished with forfeitures and death.² Henry's last attempt to define a creed for his subjects was the publication, in 1543, of the "*Necessary Doctrine and Erudition for any Christened Man*," commonly known as the "*King's Book*." It was an enlarged and amended edition of the "*Institution*."

186. It is not the province of a compendium of history to mention all the barbarous executions which disgraced the reign of the tyrannical Henry VIII. Persecutions raged against Catholics and Lutherans alike. The former were hanged and quartered as traitors, the latter burned as heretics. An individual, named Lambert, was tried by the king in person, and condemned to be burned, for denying the real presence. Twenty-six executions for heresy occurred between 1533 and 1546. In 1535, twenty-five German Anabaptists were tried, of whom fourteen were condemned to be burned. The unscrupulous Cranmer, under whose direction these trials were conducted, did not hesitate to condemn others to the stake for the denial of opinions which he himself afterwards rejected, when he had nothing more to fear.

1. "The Institution," Dr. Lingard says, "is chiefly remarkable for the earnestness with which it refuses salvation to all persons out of the pale of the Catholic Church, yet denies the supremacy of the Pontiff and inculcates passive obedience to the king. It teaches that no cause whatever can authorize the subject to draw the sword against his prince; that sovereigns are accountable to God alone; and that the only remedy against oppression is to pray that God would change the heart of the despot, and induce him to make a right use of his power."—*Hist. of Engl.*, vol. vi., ch. iv., p. 273.

2. Cranmer with other bishops at first offered much opposition to the enactment which enforced clerical celibacy, but, finally, in deference to the king, voted for it. To avoid the consequences of the Statute, he despatched in haste his children, with their mother, to her friends in Germany. LINGARD, l. c., p. 294.

187. Henry VIII. died in 1547, leaving his kingdom a moral and financial wreck. The last eighteen years of his reign were one continued source of rapine, oppression, and bloodshed. During those years the tyrant sent to the scaffold a countless number of the nobility, clergy, country gentry, and many persons of other classes. He ordered the execution of two queens, two cardinals, two archbishops, eighteen bishops, thirteen abbots, five hundred friars and monks, thirty-eight doctors of divinity and law, one hundred and ten ladies, besides a great number of gentlemen and commoners.

188. A near contemporary, Nicholas Sanders, in his "*History of the English Schism*," asserts that shortly before his death, King Henry VIII. contemplated a reconciliation with the Holy See. But the crowd of flatterers that surrounded him, afraid lest the return of the kingdom to the obedience of the Church would force them to part with the ecclesiastical lands, dissuaded the dying monarch from carrying out the design. Henry's three surviving children successively occupied his throne; but they all died childless, and his family became extinct. Thus Providence cut off the race of a powerful sovereign for abusing his authority to the prejudice of the Church.

SECTION XVIII. INTRODUCTION OF PROTESTANTISM UNDER EDWARD VI.
(A. D. 1548—1553.)

Accession of Edward VI.—Council of Regency—Cranmer's Duplicity—New Commissions to the Bishops—Foreign Religionists—Religious Innovations—Book of Homilies—Laws respecting Religion—Book of Common Prayer—Articles of Religion—Code of Ecclesiastical Laws—The Mass prohibited—The Majority of the Nation in favor of the old Religion—Cruel Laws against Paupers.

189. By an act of Parliament, passed in 1544, it had been provided that the crown should pass to Edward, Henry's son by Jane Seymour, and on Edward's death without issue, to Mary, the daughter of Catharine of Arragon. Should Mary die without issue, the crown was to go to Elizabeth, child of Anne Boleyn. At the same time power was granted to the king to make further provisions by will. As Edward was but nine years old, Henry had appointed a Council of regency, consisting of sixteen members, most of whom were men of the "new learning," who were either friendly to the continental Reformers, or influenced by self-interest to acquiesce in their policy. But in defiance of this provision, the young king's uncle, Edward Seymour, Earl of Hertford, afterwards Duke of Somerset, had himself appointed "Protector of the king's dominions and governor of his person," and assumed supreme control of the realm.

190. Henry VIII. had no sympathy with the German Reformers

he would allow of no change in religion, save the abolition of papal supremacy which he claimed for the Crown. Even Cranmer, though favoring the teaching of Luther and Melancthon, accommodated himself, externally at least, to the religious views of his monarch. It would have cost him his life, if he had acted otherwise. But no sooner had the old king died, than the wily prelate manifested his real sentiments. "This year," writes a contemporary, "the archbishop of Canterbury did eat meat openly in Lent in the Hall of Lambeth, the like of which was never seen since England was a Christian country."

191. With the assistance of the royal Protector and foreign religionists—Bucer, Martyr, a'Lasco, Knox, and others¹—Cranmer undertook to change the religion of the English nation. Acknowledging that all authority, ecclesiastical and secular, emanated from the Crown, and that his powers had expired with the demise of the king, he petitioned the youthful successor to be restored to his former jurisdiction, and compelled his brother bishops to do the same. This degrading act was followed by a rapid succession of sweeping changes. To prepare the way for the intended innovations, a general visitation of the Church was determined on, and a promise of obedience exacted from the clergy to a series of insidious injunctions regarding faith and discipline.

192. By these injunctions, which were thirty-seven in number, bishops were inhibited from exercising their ordinary jurisdiction and all clergymen from preaching, unless under a special license from the Crown; preachers were strictly commanded to announce nothing from the pulpit beyond what was contained in the *Book of Homilies*² and Erasmus' "*Paraphrase on the New Testament*," images and even altars

1. Martin Bucer and Peter Martyr, two apostate friars, each living in concubinage with a nun, came, the one from Strasburg, the other from Florence, and were appointed professors of Divinity at Cambridge and Oxford respectively. They strongly opposed the doctrine of Christ's presence in the Eucharist as set forth in the "First Prayer-Book" of Edward VI., and most of the alterations suggested by Bucer in his book entitled "A Censure," were adopted in the "Second Prayer-Book."—John a'Lasco, a Polish nobleman, was appointed "Superintendent" of all the foreigners in the metropolis, and nominated one of the thirty-two Royal Commissioners to frame new ecclesiastical laws for the Established Church.—John Knox, the Scottish Reformer, became chaplain to the King and itinerant preacher throughout the kingdom; he was consulted on the composition of Cranmer's forty-two Articles—See Dr. Fr. G. Lee, *King Edward VI., Supreme Head*. pp. 77 and 87, and SANDER, *Angl. Schism*, p. 799, n.

2. They were twelve in number, which had been prepared some years before by Cranmer, Bonner, and others, for Convocation. They now form the first part, or "former book" of the *Homilies*, authorized by the 35th of the Thirty-Nine Articles of Religion. The Council issued a proclamation forbidding all sermons "till one uniform order be made for preaching. Meantime the clergy and people are to betake themselves to prayer and patient hearing of the godly Homilies." A second *Book of Homilies* was published in 1563. See BLUNT, *The Reformation*, vol. I., p. 50, n.

were removed from the churches, and certain ceremonies and pious practices, which were alleged to be superstitious, were abolished. Parliament next, by a series of acts, abrogated the elective rights of chapters and substituted direct nomination of bishops by the Crown; it enacted that bishops should no longer act in their own name in matters ecclesiastical, but in the name, and as ministers, of the king; it repealed the Six Articles of Henry VIII.; ordered the administration of Communion under both kinds; and, finally, appropriated all funds and endowments of chantries, hospitals, colleges, free-chapels, and guilds, for the use of the Crown.

193. These changes prepared the English people for the two fatal measures, the adoption of a new liturgy and the abolition of clerical celibacy. "*The Book of Common Prayer and the Administration of the Sacraments*," as the new liturgy was called, soon replaced the Missal and the Catholic Ritual. A rigorous "*Act of Uniformity*," passed by Parliament, in 1549, ordered the use of the "Book of Common Prayer" on penalty of forfeiture of one year's revenue and six month's imprisonment, with heavier punishment for the repeated offenses,¹ and all persons were commanded, under pain of imprisonment, to attend the "reformed worship". A formal Statute of the same Parliament gave priests the right to marry.

194. To establish uniformity of belief, Cranmer was authorized to prepare a *code* of orthodox doctrines! He drew up "*Forty-two Articles of Religion*," setting forth the doctrines adopted by the "Reformed English Church." The new profession of faith, which was a compilation of Catholic, Lutheran, and Calvinistic tenets, was approved by Convocation, and, shortly before his death, ordered by the young king to be subscribed to by all schoolmasters, churchwardens, and clergymen.

195. To complete his work of "reform", Cranmer resolved on revising the Canon Law, and composed "*The Reformation of Ecclesiastical Laws*." In this new canon law, the belief in Transubstantiation, in the Supremacy of the Pope, and the denial of justification by faith alone, were declared heresy, and all that refused to abjure such doctrines, were to be consigned to the flames. But, fortunately, the new

1. This first Prayer-book of Edward VI., which was but a spoiled and mutilated translation of the Roman Missal and Breviary, leaving out the very best parts, was revised and corrected within three years, because, although done "by the aid of the Holy Ghost," it was found to contain several superstitious observances, such as the Invocation of the Blessed Virgin, Prayers for the dead, Exorcisms, Anointing with oil in Baptism, and use of Vestments. The Prayer-book was abolished under Mary. Having been authorized again under Elizabeth, Parliament abolished it under the Commonwealth, but subsequently sanctioned it, under Charles II. — BLUNT, l. c., v. II., ch. III., § 2 and 3.

could not receive the royal sanction. Before it was completed, Edward VI. died, June 21, 1553.

196. The two rulers of England throughout the reign of Edward VI.—Somerset and Northumberland—headed the innovating party which eventually destroyed the Old Religion and obtruded a new one on the people whom they had duped and misled, and whom, by every means in their power, they compelled to conform to the worship of the new-fangled Church. The Mass was declared to be an act of rank blasphemy and sheer idolatry. To hear Mass was to participate in an idolatrous worship. To indirectly permit the Mass to be said, even privately, was to give license to sin and idolatry. Any one saying or hearing it, was liable to the sharpest and swiftest punishment. Hence all "massing priests," "mass-mongers," and "mass-hearers" were exposed to a most bitter and relentless persecution.

197. The great bulk of the English people, retaining a strong attachment to the faith of their fathers, was totally opposed to the religious changes. When orders were issued for abolishing the ancient liturgy and introducing the new form, signs of ferment became visible throughout the country, and everywhere men protested against the novelties and called for the retention of the old system. The cruel enactments against paupers,¹ the ruthless desecration of churches and sacrilegious destruction of altars, and the gross immorality of the "reformed" clergy² at last brought popular discontent to a climax. Formidable insurrections broke out in various parts of the kingdom; for it was evident, that the system of religion was aimed at no less than the revenues of the Church. Patriots of all classes in Yorkshire, Devonshire, and the midland counties refused to

1. In times of scarcity, the clergy and monks were the support of the poor; but the suppression of the monasteries and the confiscation of church property stopped this usual and abundant channel of charity. The number of mendicants that now wandered through the country, clamoring for bread, became alarming. But, instead of alleviating their sufferings, Parliament, in 1547, passed an act against these unfortunates, such as the most barbarous states have never issued. "Whoever lived idly or loiteringly for the space of three days," was to be branded as a vagabond, with the letter V on his breast, and was to be doomed for two years to be the *slave* of his informer. Bread and water were to be his food and drink, and his master was authorized to fix an iron ring around his neck, arm, or leg, and compel him to "labor at any work, however vile it might be, by beating, chaining, or otherwise." If the wretch absented himself for a fortnight, the letter S was burnt on his cheek or forehead, and he became a *slave for life*; and if he thus offended a second time, his flight subjected him to the penalties of felony. See Waterworth, "Historical Lectures on the Reformation," p. 165. Also Spalding, *History* etc. Vol. II, p. 111.

2. Robert Holgate, the "reformed Archbishop of York," took away the wife of one Norman, on whose complaint the episcopal raptor was sent to the Tower. Poyntet, the favorite chaplain of Cranmer, who usurped the See of Winchester, lived with the wife of a butcher, who had surrendered her to the worthy prelate, for and in consideration

receive the new service and demanded the restoration of the Mass, as well as a partial re-establishment of the suppressed monasteries. German and Italian mercenaries had to be introduced to stamp out the revolt. Thousands of insurgents died on the field or the gibbet; martial law was everywhere proclaimed and the religious changes were forced on the people by foreign bayonets.

SECTION XIX. THE RESTORATION UNDER QUEEN MARY.

(A. D. 1553—1558.)

Accession of Queen Mary—Her former Treatment by the Reforming Party—Deprived Catholic Bishops Re-instated—Mary's two Principal Objects—Parliament of 1553—Acts of Edward VI. respecting Religion repealed—Cardinal Pole—Reunion with Rome—Bishop Gardiner—Character of Mary—Causes which provoked Persecution—Conduct of Protestants—Execution of Cranmer—Other Executions.

198. The accession of Queen Mary was received with great joy by the whole nation, excepting the not numerous reforming party, which, headed by Cranmer, Ridley, and the Duke of Northumberland, had conspired to set her aside and place on the throne her youthful cousin, Lady Jane Grey. Under the preceding reign, Cranmer had employed all his influence in getting the bishops to adopt his innovations and introduce them in their dioceses. The majority, it appears, had acquiesced in the changes. Those of the bishops who had opposed the innovations—Gardiner, Bonner, Tunstall, Vasey, Day, and Heath—were deprived of their sees. Gardiner and Bonner, the most outspoken and eminent opponents of the innovating faction, were in prison. Every means had been resorted to to compel Princess Mary, especially, to conform to the "Book of Common Prayer." She was subjected to many vexations, for allowing Mass to be celebrated in her private chapel; her chaplain and officers were imprisoned, but nothing could shake her resolution. She answered, "that her soul was God's and her faith she would not change. Rather than use any other service than that used at her father's death, she would lay her head on a block and suffer death."

at a stipulated amount. "These shocking facts respecting the bishops," writes the Protestant Dr. Blunt (Vol. II. p. 151), "are supplemented by the evidence of a contemporary writer, who says of the clergy generally, who married in Edward VI's time, that they cared not what women they married, common or other, so they might get them wives. For true are St. Paul's words: They enter into houses, bringing into bondage women laden with sin. The women of these married priests were such, for the most part, that either they were kept of others before, or else as common as the cart-way, . . . using their bodies with other men as well as with their supposed husbands. . . . Archbishop Cranmer himself was twice 'married,' and Mrs. Cranmer married two other husbands, after losing the Archbishop."—See also Dr. Lee, King Edward VI.

199. Mary's first act was to liberate the deposed bishops, and other Catholic and Protestant state prisoners, lawlessly detained during the late reigns. The bishops were instantly restored to their sees. Gardiner, who was appointed Lord Chancellor, performed the coronation ceremony according to the ancient rite. Mary's treatment of those who had endeavored to deprive her of her Crown was exceedingly merciful. Only three of the ringleaders of the rebellion against her—the Duke of Northumberland, John Gates, and Thomas Palmer—suffered the penalty of high-treason. She refused to bring Lady Jane Grey, though by no means blameless, to trial; it was not until after the rebellion headed by her father, the Duke of Suffolk, and Thomas Wyatt, that the unfortunate lady and her husband were executed.

200. On ascending the throne, the two principal and dearest objects of Mary were the removal from herself of the stain of illegitimacy and the restoration of the Catholic Religion. To the first she anticipated no opposition; but great obstacles were expected regarding the second. For though Cranmer's "new church" counted but few adherents amongst the people, yet there were the church plunderers to deal with. The acknowledgment of the papal authority, it was feared, would entail the restoration of church property, the greater part of which had been seized eighteen years before, and in the plunder of which, thousands of families of rank and influence, in one way or the other, had become sharers.

201. Notwithstanding these difficulties, the Queen, proceeding with caution and moderation, soon saw her designs realized. Parliament, which met in 1553, legalized the marriage of the Queen's parents, annulled all the laws of Edward VI. respecting religion, and re-established the form of Divine Service as it existed in the last year of Henry VIII. The religious changes of Cranmer were declared null and void, the altars were replaced, the Prayer Book was set aside, and the Mass was restored. The foreign "Gospellers" were ordered to leave the country and the married priests were deprived of their benefices; the Protestant bishops were removed and Catholic prelates appointed in their stead.

202. To smooth the way for the reunion of the kingdom with the Church, Pope Julius III., on petition of the Queen, issued a bull, granting the holders of ecclesiastical property full right to possess and keep the same. The Queen, however, considering the impoverished state of the Church, judged it her duty to restore to it such ecclesiastical property, as during the late reigns had been vested in the Crown. Cardinal Pole was sent as legate to England, to complete

the work of reconciliation. In full session of Parliament, the Cardinal, on Nov. 30, 1554, in the Pope's name, solemnly absolved "all those present and the whole nation from all heresy and schism and restored them to the communion of Holy Church." After this solemn act, Parliament repealed all laws passed since the twentieth year of Henry VIII. against the Apostolic See.

203. Mary's leading adviser in civil matters was Dr. Stephen Gardiner, one of the most distinguished ecclesiastical statesmen of this period. Born between 1483 and 1495, Gardiner became Secretary of State under Henry VIII. In 1531, he was appointed bishop of Winchester. In the case of Henry VIII's disastrous divorce from Queen Catharine, he warmly espoused his master's cause and acted a prominent part, both as ambassador to the Holy See, and as the king's advocate in the Legatine court before Cardinals Wolsey and Campeggio. He also accepted the royal supremacy, which he defended in his well-known treatise: "*On True Obedience*." But on becoming fully aware of the evil he had so greatly aided, he devoted his whole energies to make atonement for his error. He offered the most determined resistance to Cranmer's innovations, for which he was deprived of his see and held in close confinement during the reign of Edward VI. In his memorable sermon, which he preached at St. Paul's Cross in the presence of King Philip and the notables of the realm, he lamented his former conduct, and exhorted all who had fallen with him, to return with him to the "one fold" of the "one shepherd." His death, which occurred in November, 1555, was a subject of deep regret to the Queen, who lost in him her most faithful minister.¹

204. Mary herself was humane and disposed to be tolerant; she was averse to encroach upon other men's consciences. When she came to the throne, she assured her counsellors that "she meant graciously not to compel or strain other people's consciences." But this forbearance was soon abused. The reformed preachers were her most bitter enemies, as they had been the most active opponents of her accession; many of them were implicated in the rebellions of Suffolk and Wyatt. They publicly styled her Jezebel, and declared it to be contrary to God's word to be governed by a woman. They circulated

1. Protestant writers have ascribed the politico-religious persecution under Mary to Bishop Gardiner, "more from conjecture and prejudice than from real information." The contrary must be maintained. Gardiner wrote to the Council stating that "he would not obey any order that might be issued to him for burning heretics in his diocese." Mackintosh observes that "Gardiner and the majority of the Papal bishops were opposed to the persecution of Reformers."—See J. Gillow, *Bibliographical Dictionary of the English Catholics*. Vol. II.

the most incredible tales, and the most atrocious calumnies against her person and against the Catholic Church. In some places gross excesses were committed by the disciples of the new doctrines, who sometimes assailed the Catholic clergy in the discharge of their sacred functions, and continually formed schemes for overthrowing the Queen's government. These and other provoking causes led Mary to adopt severe measures for the suppression of obstinate dissenters, contrary to the advice of Cardinal Pole and other Catholic prelates, who were averse to persecution.

205. The number of those suffering the penalty of death under the reign of Queen Mary, is variously fixed at between two and three hundred. We must deplore these executions, which can only be ascribed to a mistaken policy adopted under great provocation. No principle of the Catholic religion dictated it. Unfortunately, Mary lived in an age of religious intolerance when punishment, for what was considered heresy, was universally held right and necessary by ruling princes. The persecution seems to have originated in the Privy Council and to have been adopted merely as a measure of State policy, in conformity with the then prevailing maxims and examples of every state and party. Besides, it must be observed that the majority of those executed under Mary, suffered for high treason and felony. The most noted sufferers were Cranmer, Ridley, and Latimer, who were now made to feel the punishment which they had so often visited upon others,—Catholics and Anabaptists. They had all changed their opinions more than once, Cranmer making no fewer than seven recantations, in hopes of saving his life. Mary died on Nov. 17, A. D. 1558. Protestants have very unjustly styled her "*Bloody Mary*;" yet, if compared with the two preceding reigns and that of her sister and successor, Elizabeth, hers was far less bloody.¹ Cardinal Pole, who, on the removal of Cranmer,² had become archbishop of Canterbury, died a few hours after Queen Mary.

1. Sixty individuals suffered under Mary in consequence of partaking in Wyatt's insurrection. In a rising of much less danger Elizabeth sacrificed hundreds. Compare the treatment of the insurgents in 1745, under George II., with that of Mary, and her character will not suffer by the contrast. "In Elizabeth's reign," Blunt says, "a vast number of priests and others were executed for Popery, by the halter and the butcher's knife, and at least three persons were burned for Protestant heresies!"—*The Reform.*, II., p. 213, n.

2. "The descendants of that son (Cranmer's) are still to be traced, and have all become Roman Catholics; some after taking orders in the Church of England."—BLUNT, vol. II., p. 101, n.

SECTION XX. REVIVAL OF PROTESTANTISM UNDER ELIZABETH.

THE NEW CHURCH "BY LAW ESTABLISHED."

Accession of Elizabeth—Acknowledged by the English Catholics—Elizabeth's Intentions respecting Religion—Resolution of the Catholic Prelates—Elizabeth and the Pontiff—Ecclesiastical Enactments—Opposition of the Catholic Clergy—Catholic Bishops imprisoned—Firmness of the Catholic Prelates—Foundations of Anglican Hierarchy—Embarrassment—Parker's Consecration—The Validity of Anglican Ordinations Disputed—Thirty-nine Articles of Religion—Their History—Puritans—Brownists.

206. On the death of Queen Mary, in 1558, her half-sister Elizabeth ascended the English throne, without opposition. In the eyes of the Catholic world, Elizabeth was utterly illegitimate, being the daughter of Henry VIII. and Anne Boleyn, and born during the lifetime of the rightful Queen Catherine; while the only lawful heir to the throne was *Mary Stuart* of Scotland, grand-daughter of Margaret, sister of Henry VIII., and who afterwards married James IV. of Scotland. But, by the Act of Succession of 1539, the Crown was secured to Elizabeth. A subsequent law, declaring Henry's marriage with Anne Boleyn null and void from the beginning, virtually abrogated the former, and excluded Elizabeth from the throne. This law was still upon the statute book; yet Elizabeth, who, by will of her father, had been declared, in the event of Mary's dying without issue, to be her rightful successor, was acknowledged Queen with acclamation by her Catholic subjects, both houses of Parliament acquiescing in the declaration of the Catholic bishops, "that of her right and title, none could make any question." But the loyalty of the Catholics was soon very ill requited by the deceitful Queen.

207. It is possible that Elizabeth, on ascending the throne, was really indifferent on the subject of religion. But the daughter of Anne Boleyn—whose marriage with her father, two Popes had declared to be null and void—found it to her interest to discard the Catholic religion, which declared her illegitimate, and to throw herself into the arms of the Protestant party, which, in her opinion, could alone give stability to her throne. Her first care was to choose for counsellors men who were known to be favorable to the "new religion." Sir William Cecil, who, like herself, had conformed under the last reign, was appointed Secretary of State, and Nicholas Bacon, a Protestant, Lord Chancellor, in place of Archbishop Heath.¹

1. It has been said that when Carno, the English ambassador at Rome, informed Paul IV. of the accession of Elizabeth, the Pope replied "that he was unable to discover in Elizabeth, being illegitimate, an unquestionable right to the English throne; that the Queen of Scots claimed the crown, as the nearest legitimate descendant of Henry VII.:

208. The first indication of the Queen's intentions, was her proclamation, forbidding the clergy to preach without her royal license! This interference, as well as her command to the bishop of Carlisle not to elevate at Mass the sacred host, startled the bishops; they resolved not to assist at her coronation. Bishop Oglethorpe, of Carlisle, was at last prevailed upon to perform the ceremony, when Elizabeth took the customary oath "to maintain the laws, honor, peace, and privileges of the Church, as in the time or grant of King Edward the Confessor."

209. A Parliament, which met in 1559, enacted a variety of sweeping statutes which dissipated the last hopes, if any they yet entertained, of the Catholics. The acts, which under Mary restored Catholic worship and re-established the independent jurisdiction and legislation of the Church, were repealed, and those passed under Henry VIII., in derogation of the papal authority, and under Edward VI., in favor of the Calvinistic reforms, were, for the most part, revived. The "Act of Supremacy," which declared the Queen "supreme governess in all matters, spiritual and temporal," excluded from office, in Church and State, every Catholic who was not prepared to sacrifice his conscience and his faith to his temporal interests. By the "Act of Uniformity," the "new and amended" Book of Common Prayer of Edward VI. was restored, and its use made compulsory. For the use of any but the new liturgy, and for asserting the Pope's supremacy, forfeiture, imprisonment and death were the successive penalties for repeated offences.

210. The bishops unanimously opposed all and each of these acts, and did their utmost to prevent their passage. The clergy in convocation adopted five articles which affirmed their belief in transubstantiation and other Catholic doctrines, and their acceptance of the supreme authority of the Popes "as vicars of Christ and supreme rulers of the Church;" they strongly protested that "the authority in all matters of faith and discipline belongs, and ought to belong, only to the pastors of the Church, and not to laymen." But their remonstrances were disregarded, and to terrify the rest, three of the most zealous of the bishops were imprisoned. In Parliament itself,

but that if Elizabeth submitted her claim to the Holy See, she would be treated with every consideration. The whole of this narrative Lingard (vol. vii., p. 233) declares and proves a fiction, which was invented by the enemies of the Pontiff, to throw on him the blame of the subsequent rupture between England and Rome. Hallam says: "This remarkable fact, which runs through all domestic and foreign histories, has been disputed, and, as far as appears, disproved by the late editor of Dodd's Church History of England, on the authority of *Carne's own letters in the State Paper office.*" Hallam, *Constitutional History*. Vol. I., p. 118. Note.

the ecclesiastical bills experienced a most vigorous opposition; they were passed by a majority of only three votes. The absence of the imprisoned bishops and the creation of new Protestant peers had secured their passage.

211. Every device was resorted to, to force the compliance of the bishops with the Acts recently passed. But they all stood firm, with one exception, only Kitchin of Llandaff was weak enough to take the oath of supremacy. The recusant prelates were deprived of their sees and committed to custody, some of them pining away in life-long imprisonment. Of the inferior clergy, too, a large number, about half, remained steadfast in their faith, while the other half, from fear or other motives, consented to abjure the Pope and take the oath of supremacy. The terrors of the penal laws, and especially the ruinous fines imposed for "recusancy"—as the wilful absence of Catholics from Protestant worship was called—compelled many of the gentry and nobility to seek in other lands the liberty of worshipping God according to their consciences.

212. It now devolved on the Queen to provide a new hierarchy for her establishment. This, however, was no easy matter. It became a question, how to procure the consecrators of her new "prelates," three bishops, at least, being necessary for a full canonical consecration and there being left only one diocesan bishop, Kitchin of Llandaff. Knowing that the real episcopal character was vested in the persons of the deposed Catholic bishops, Elizabeth, although reluctantly, addressed herself to these. She first applied to Archbishop Creagh of Armagh, at the time a prisoner in the Tower, and next to four other Catholic prelates, urging them to consecrate Matthew Parker, whom she had appointed successor to Cardinal Pole in the see of Canterbury. But they all, including even the obsequious Kitchin, resolutely refused to act.

213. Elizabeth next issued a mandate to William Barlow and other nominal bishops, naming them as her commissioners for Parker's consecration and supplying, "on account of the necessity of the thing and the urgency of the time, by virtue of her ecclesiastical supremacy, every defect, which might attach to any of the parties officiating." Parker, accordingly, was consecrated by these men, Barlow "officiating," according to the Ordinal of Edward VI., on December 17, 1559, more than a year after he had been appointed by the Queen.¹

1. The validity of Anglican ordinations rests wholly on the validity of Parker's consecration. This, however, has been denied for weighty reasons from the very infancy of the "Established Church." 1. The fact itself of Parker's "consecration," such as it was, has been seriously questioned. No contemporary Protestant historian relates it. It was not till 1613—53 years after the alleged fact—that Francis Moran, chap-

A few days after, Parker "confirmed" the election of Barlow and Scory, who had "confirmed" his own; and, with their assistance, "confirmed and consecrated" the new "prelates" appointed by Elizabeth in place of the "deposed" Catholic bishops. Thus was laid the foundation of a new fabric, called "*the Church by Law Established*."

214. In 1562, the Convocation promulgated the Articles of Edward VI., which were considerably altered and reduced to thirty-nine, as the distinct creed of the newly "Established Church." While the *Thirty-nine Articles* inculcate the necessity of believing in the Trinity, the Incarnation and Redemption, and of accepting the three creeds—of the Apostles, of Nice, and of St. Athanasius—they reject the doctrines of Purgatory and Transubstantiation, the Veneration of images and holy relics, and the Invocation of the Saints, as repugnant to the word of God. They teach the Lutheran doctrines of "Justification by faith only," and of the sufficiency of the Holy Scriptures for salvation, asserting that all doctrines, taught by Christ and His Apostles, are therein recorded. They, moreover, declare that general councils may err; that such assemblies cannot meet without the assent of princes; that the Pope has no jurisdiction in the realm of England, but that the English sovereign has supreme authority over all estates, ecclesiastical or temporal, and in all church matters; and that the "Established Church" has power to decree rites and ceremonies, and authority in controversies of faith.¹

lain of the Archbishop of Canterbury, appealed to the Lambeth Register, to prove the fact of Parker's "consecration." 2. Barlow himself, who "consecrated" Parker, was not consecrated; no record of his consecration is in existence; he was, at the most, only a bishop-elect. 3. Considering the religious persuasion of the consecrator, it would be, at the best, very doubtful whether he could have had the required intention in performing the ceremony. Barlow believed episcopal consecration a mere idle ceremony and the imposition of hands unnecessary; in his opinion the nomination for the office by the sovereign was of itself sufficient and equal to any consecration! 4. The "consecration" of Parker, which was performed according to the Ordinal of Edward VI., was invalid on account of the nullity of the form, which mentions neither the order to be conferred nor the peculiar functions and duties incumbent on a bishop. The "Established Church" seems to have felt this insufficiency. To remedy the defect, the Convocation changed and improved the form of consecration, in 1662—just one hundred years too late, to save Anglican orders! Those desiring a more detailed treatment of this interesting question, are referred to the works of Archbishop Kenrick, "On Anglican Ordinations;" of Bishop Ryan, "Claims of an Episcopal Bishop to Apostolical Succession;" and of J. D. Breck, "Anglican Orders: Are they Valid?"

1. See Lingard, vol. vii., note K., where the author analyzes the divergencies of the Anglican system from the Catholic belief.—The Thirty-nine Articles were sanctioned by Parliament in 1571, and a statute was enacted requiring subscription from all candidates for the ministry. No one could teach, or even enter a university, without subscribing to these Articles. These disabilities were removed by the University Tests' Act of 1871. The Clerical Subscription Act of 1866 exempted also the clergy from subscribing, and substituted a declaration of assent to the Thirty-nine Articles and the Prayer-Book. Thus the Articles ceased to be used as a standard of orthodoxy in the Anglican Church at least for the laity.

215. The new Church was no sooner established than dissensions arose among its adherents, especially the clergy. Many of that body, imbued with Calvinistic ideas, objected to the institution of Episcopacy and to the new liturgy, as being still too Roman. To secure uniformity, Parker issued his book of "Advertisements," containing orders and regulations for the discipline of the clergy. Such as refused to conform to the new service were called *Puritans*, or *Non-conformists*. A party of ultra-Puritans, regarding the "Established Church" as impure, refused to hold communion with it, and formally separated themselves, whence they were called *Separatists*, or from their leader, Robert Brown, *Brownists*. In 1593, a statute was passed imposing the penalty of imprisonment upon any person not conforming to the new "worship."

SECTION XXI. THE SUFFERINGS OF THE ENGLISH CATHOLICS UNDER ELIZABETH.

Pius IV. and Elizabeth—Acts of Parliament—Elizabeth rejects the Intercession of Emperor Ferdinand—Northern Insurrection—Object of the Insurgents—Massacre of Catholics—Excommunication of Elizabeth—Object of the Sentence—Ridolfi's Conspiracy—Enactments against Catholics—Court of High Commission—Catholic Martyrs under Elizabeth—Catholic Loyalty—Dr. Allen—Establishes a Seminary at Douay—Other Seminaries—Elizabeth's last Days—Her Private Life.

216. The Holy See regarded with sorrow and alarm the second apostasy of England from the Catholic faith and the sufferings of the Catholics in that country. Immediately on his accession, Pope Pius IV., made friendly overtures to Elizabeth, assuring her of his good will, and that he earnestly desired to accord her whatever she might wish for establishing and strengthening her royal dignity. He determined to send a special legate to the English Queen to confer with her, and to invite the attendance of ambassadors at the Council of Trent which was about to meet again. But the Papal legate was not allowed to come to England. In reply to a decision of a committee of theologians at the Council of Trent, condemning attendance at Protestant worship as sinful, more severe laws were enacted against Catholics.

217. In 1563, Parliament extended the obligation of taking the oath of supremacy to the whole Catholic population, and made the first refusal punishable with forfeiture and imprisonment, while a second refusal subjected the recusant to death as in case of high treason. In vain did Lord Montague plead in behalf of the persecuted Catholics, who were proscribed for the mere refusal to apostatize. In vain, also, did Emperor Ferdinand I. intercede with the Queen,

requesting her to free her Catholic subjects from the dangers of that barbarous law, and to allow them the use of, at least, one church in every city. In her answer to Ferdinand, the imperious princess flatly refused to grant toleration to those who disagreed with her in religion!

218. The insurrection in the North, which was incited in 1569 by two Catholic noblemen, for the liberation of Mary Stuart, contributed to aggravate the already pitiful condition of the English Catholics, though the latter had flocked in large numbers to the royal standard to quell the rebellion. It was followed by a closer confinement of the hapless Queen of Scots, and an indiscriminate massacre of the northern Catholics, of whom no fewer than eight hundred are said to have perished by the hands of the executioners. When Pope Pius V. learned of these cruelties, and that Elizabeth was endeavoring to bring the Queen of Scots, an independent sovereign, to trial, he at last, in 1571, published the long-expected bull which declared the English Queen excommunicated, and absolved her subjects from their allegiance.¹

219. From this time forward, Elizabeth and her Parliament proceeded with ever increasing severity against the adherents of the Catholic religion. The almost countless penal statutes passed during the last thirty years of Elizabeth's reign, completely outlawed the Catholics and exposed them to a continual risk of martyrdom. Communication with Rome, and obedience to the Papal authority were declared high treason. "Recusancy," and attendance at Catholic worship were visited with the severest penalties. Any one absenting himself from church for a month, was to pay 20 pounds. The saying of Mass was punishable by a year's imprisonment and a fine of 200 marks; the hearing of Mass, by a fine of 100 marks and the

1. "The grounds of this sentence were her illegitimacy, the declaration of which stood unrepealed on the statute-book of England; her profession of heresy, which, by the ancient fundamental law of England, as in other Christian countries, induced the forfeiture of regal power; her crimes against religion, and especially her persecution of her Catholic subjects. The special object, however, of the Bull of Pius V., was to rescue the Queen of Scots from impending death; a circumstance which does honor to his humanity. In the sentence of deposition, St. Pius followed the precedents of holy and eminent Pontiffs, and relied on grounds which in themselves were not trivial; but the temporal supremacy of Rome had passed away, and the strength of the Catholic faith was to be manifested in the patient endurance of persecution, over which it was finally to triumph." Kenrick, *Primacy*, Part II, chap. IV.

That Pius V. plotted with Ridolfi, a Florentine, the assassination of Queen Elizabeth, is a malicious fabrication. Ridolfi's design of assassination has never been proved, and not a shadow of evidence exists to show that the noble-minded Pontiff, who is revered by all Catholics as a saint, in any way even favored, much less instigated such a plot. No word of the plot or intended assassination, is to be found in any of the contemporary state papers. See H. T. D. Ryder, *Catholic Controversy*, Part II, charge V.

same term of imprisonment. In 1584, laws proscribing the whole body of the Catholic clergy were rushed through Parliament. All Jesuits and priests were commanded on pain of high treason to leave the country within forty days; anyone harboring or concealing a priest was adjudged a felon and deserving of death. In 1593, laws were enacted which forbade Catholics to travel five miles from their homes; they were excluded from Court, Parliament, and all offices of trust and deprived of the right of voting.

220. Nor were the statutes merely designed for terror's sake, to keep a check over the disaffected, as some would pretend. They were executed in the most sweeping and indiscriminating manner. The "Court of High Commission"—the English Inquisition!—was erected for carrying out these barbarous enactments. It consisted of forty-four commissioners, twelve of whom were bishops. These commissioners were to inquire into all accusations brought under the Acts of Supremacy and Uniformity and other ecclesiastical laws. They were to try all persons charged with acting contrary to the new worship, and to enforce the laws against recusants. They made their power felt by fines and imprisonment, limited by no rule but their own pleasure. They ransacked the houses of the people by pursuivants and spies, and violated their consciences by administering the oath of supremacy, terrorizing them with the rack and other tortures.¹

221. The penal laws against the Catholics were executed with relentless cruelty and the persecution increased yearly in violence and inhumanity. Under these laws, according to the lowest calculation, 128 priests and members of religious orders, and 58 laymen were put to a cruel death for no other cause than their ministry and religion. Four women are shown to have been sentenced to death for the crime of harboring priests. Besides, hundreds, if not thousands, died of hardships in the horrible prisons of those days. The more distinguished Catholic martyrs under Elizabeth were Father Cuthbert Mayne, the Jesuits, Campion and Parsons, and Queen Mary Stuart, who, after an imprisonment of nineteen years, was beheaded in 1587. That the one leading cause of the condemnation and death of the

1. "The rack was seldom idle in the Tower for all the latter part of Elizabeth's reign." Hallam. For an account of the different instruments of torture employed under this reign against Catholic recusants, see Waterworth, *Lecture VI.* p. 397, *note*; and Lingard, *Vol. VIII.* *note E.* Fines and imprisonment were of course the most usual punishments decreed against Non-conformists, but the pillory, whipping, and cutting off the ears were freely resorted to. Bishop Aylmer, of London, is said to have sent a young lady to be whipped for refusing to conform. In 1577, Roland Jenks, a Catholic bookseller, was condemned by the Convocation to have his ears nailed to the pillory, and to deliver himself by cutting them off with his own hand.—See SANDER, *Angl. Schism*, p. 307.

unfortunate Queen of Scots was her religion, is undeniable. Again, the enormous amercements for recusancy, especially, weighed heavily on the English Catholics. By these ruinous fines, the rich were impoverished, and the middle class reduced almost to beggary.

222. And yet, notwithstanding this barbarous treatment, the Catholics in England continued loyal to the Queen and her government. It is a remarkable fact that all who were martyred for their faith under this reign, with one solitary exception, acknowledged Elizabeth as their lawful Queen, and that not a single Catholic in England is known to have openly favored and aided the Spanish party. When, in 1588, the "Invincible Armada" threatened the English shores, "it was then," writes Hallam, "that the Catholics in every county repaired to the standard of the lord-lieutenant, imploring that they might not be suspected of bartering the national independence for their religion itself. It would have been a sign of gratitude, if the laws depriving them of the free exercise of their religion had been, if not repealed, yet suffered to sleep, after these proofs of loyalty. But the execution of priests and other Catholics became, on the contrary, more frequent, and the fines for recusancy were exacted as rigorously as before."¹

223. Death was rapidly thinning the numbers of the clergy, and there was danger that the True Faith in England might soon die out for want of a ministry. To prevent this, *Dr. William Allen*, formerly principal of St. Mary's Hall, Oxford, opened, in 1568, a seminary in the new University of Douay, in order to train priests for England. Aided by liberal contributions, he was enabled to send thither, in the course of five years, no fewer than a hundred missionaries. Similar institutions were founded at Rome and Madrid, in 1576; at Valladolid in 1589; at St. Omer, in 1596; at Louvain, in 1606; and at other places. *Dr. Allen*, who was born in 1532, was created cardinal, in 1587, and two years later, archbishop of Molines. He died at Rome, in 1594.

1. The Anglican clergy generally advocated the persecution of Catholics. Archbishop Parker complained of the Queen's lenity in not absolutely rooting them out! It has frequently been asserted that the Catholic martyrs under Elizabeth suffered for treason, and not for religion. If it was right to declare treason the profession of a religion which had been that of the nation for nine hundred years, then the English Catholics were traitors, but not otherwise. "It cannot be truly alleged," says Hallam, "that any greater provocation had been given by the Catholics than that of pertinaciously continuing to believe and worship as their fathers had done before them. . . . The statutes (enacted against Catholics) were, in many instances, absolutely unjust; in others, not demanded by circumstances; in almost all, prompted by religious bigotry, by excessive apprehension, or by the arbitrary spirit with which our government was administered under Elizabeth." — *Constitut. Hist.*, vol. i., p. 174.

224. Elizabeth, who had been the author of so much grief to others, was destined to close her life in sorrow and despair. Some time before her death, which took place on March 23, 1603, she became inconsolable and fell into a moping melancholy. She would sit silent in her chair for days and nights, refusing to go to bed. To those who sought to console her, she replied: "I am tied with an iron collar about my neck, and the case is altered with me." "Many have been dazzled with the splendor of her life," says Miss Strickland, in her *Lives of the Queens of England*, "but few even of her most ardent admirers, would wish their last end might be like hers." When the archbishop of Canterbury and other prelates called to see her, the dying Queen was much offended at their sight and exclaimed: "Be packing!" telling them she was no atheist, but knew full well that they were "hedge-priests"—thus expressing her contempt for that "hierarchy," which she herself had established. The private life of Elizabeth, who gloried in the title of the "Virgin Queen," was sadly far from being a model of purity. Her amours with Leicester, Essex, and others, were open and notorious and have been detailed by even Protestant writers. Contemporaries designate the court of the "Virgin Queen," as a place in which all the enormities reigned in the highest degree. A proof of her profligacy, is her assent to an Act of Parliament, which secured the right of succession to her *natural issue*.¹

SECTION XXII. THE CONDITION OF THE CATHOLICS UNDER THE FIRST STUARTS.

Accession of James I.—Disappointment of the Catholics—Their Treatment—

James rejects the Intercession of the Spanish King—The Gunpowder Plot—Wrongfully ascribed to the Jesuits—New Penal Laws—Oath of Allegiance—Condemned by the Pope—Controversy respecting the Oath—Number of Catholic Martyrs under James—English Protestant Bibles—The English Mission governed by Archpriests—Archpriest Blackwell—Accession of Charles I.—Treatment of the Catholics—Fanaticism of the Puritans—Arminianism—Consequences of England's Apostasy.

225. On the death of Elizabeth, James VI. of Scotland, son of Mary Stuart and Lord Darnley, ascended the English throne as James I. (A. D. 1603–1625). He assumed the title of King of "Great Britain and Ireland." His accession was hailed with joy by the English Catholics, who were led to expect, if not religious freedom, at least a cessation of the cruel persecution under which they suffered. But

1. Cobbet, "History of the Protestant Reformation in England," Letter 10.—See Lingard, Vol. VIII, note S., where the author gives some particulars about *Arthur Dudley*, one of the supposed children of Elizabeth by Leicester.

their expectations were wofully disappointed by James. Under him the Catholics were treated with even greater severity than under the preceding reign, being subjected to all kinds of cruel vexations, through the intolerance of the Puritan faction.

226. Before he was securely seated on the English throne, James had, indeed, bound himself to the Catholics by a promise of toleration. But the fanaticism of the Puritans, who accused him of inclining to "Popery," caused the royal coward, called by Henry IV. of France, "the wisest fool in Christendom," to retract his promise. He issued a proclamation ordering the magistrates to put the penal laws against Catholics into immediate execution. Severe penalties were enacted against Catholic parents who should send their children abroad to be educated in a Catholic college or seminary. A child or person so sent, was declared incapable of inheriting or enjoying property in England, unless, on his return, he should conform to the Established Church. Nor could any one teach even the rudiments of grammar, in public or in private, without special permission, which, of course, was denied to non-conformists.

227. The alarmed Catholics petitioned the king for the free exercise of their religion in private houses, and a mitigation of the more oppressive laws; they offered him a yearly sum in lieu of the penalties payable by law. The petition of the afflicted Catholics was supported by the Spanish ambassador, who assured James that Philip, the Spanish monarch, would consider every indulgence granted to the English Catholics as done to himself. But James remained inexorable; he declared that he neither would nor could grant toleration to his Catholic subjects, for fear of offending the religious feelings of his Protestant subjects. He at once issued a proclamation banishing all the Catholic missionaries from the kingdom, and ordered the magistrates to exact all arrears of the monthly payment for not attending Protestant worship. From the exacted fines for recusancy, the king derived a net annual income of thirty-six thousand pounds! Hundreds of Catholic families were ruined, being deprived of the last remnant of their property.

228. The great body of the English Catholics, though sadly dashed in their hopes, submitted without opposition to the new inflictions after so many others they had endured, and patiently awaited the designs of Providence. But a few reckless and misguided men, driven to desperation by the tyrannous treatment of their Catholic brethren and the treacherous conduct of James, formed the wicked plan of destroying, by one blow, the authors of the persecution. They conceived the atrocious design called the *Gunpowder Plot*, the execution

of which they fixed on the opening of Parliament, in November, 1605. The conspirators acted entirely on their own blinded judgment, and their attempts to obtain ecclesiastical approval of the mad scheme had utterly failed. Nor did they receive any encouragement from the Catholic party; indeed, Lord Monteagle, a Catholic peer, to whom the plot was revealed, at once forwarded the information to the king. The conspirators were apprehended and executed. Among those who were executed, wrongfully accused of the gunpowder treason, were several Jesuits, who had no knowledge whatever of its existence, or like *Father Garnet*, refused to violate the seal of confession.¹

229. To a thinking mind, the late conspiracy must have proved the danger and impolicy of driving men to desperation by religious persecution. But the warning was lost, and the gunpowder plot was made the pretext for new rigors against Catholics. Catholics were forbidden to appear at court and to live within ten miles of the boundaries of London. A new statute required not only attendance at the "reformed worship," but also participation in the communion, as a test of conformity, and made it optional with the king to take the fine of twenty pounds a month from recusants, or two thirds of their lands. The house of a recusant might be searched, his books and furniture, having relation to his religion, might be burnt, and his horses might be taken from him at any time, by order of any magistrate.

230. In 1606, "An act for the better discovering and repressing of Papist Recusants," enacted a new oath of allegiance, a kind of test-oath, which every Catholic was compelled to take under the penalties of perpetual imprisonment and the forfeiture of his personal property. This new oath became the cause of much confusion and dissension among the English Catholics. The missionaries were divided in opinion. While some maintained its lawfulness, others, particularly the Jesuits, condemned it as captious and as trespassing on the spiritual authority of the Pope.

231. The reigning Pope, Paul V., condemned the oath of allegiance as unlawful to be taken, because "it contained many things contrary to faith and salvation." King James, who prided himself very

1. Hostile writers have ascribed the plot to the whole body of Catholics, and to the Catholic religion, as if Catholics at large could be held responsible for the daring deed of a few desperadoes, and the Catholic religion was answerable for a crime which it always abhorred and condemned. That the Jesuits were implicated in the plot is simply untrue; they, on the contrary, did all they could to hinder the plot, short of violating the seal of confession. Their innocence has been solemnly attested by the conspirators, both in their trial and on the scaffold. It is believed, even by Protestant writers, that the plot was a political contrivance, planned by Cecil, the prime minister, to furnish the government with a pretext for persecuting the Catholics as enemies of the state. See Cobbet, *History of the Reformation*, Letter XII., and Dodd, *Church Hist. of Engl.*, vol. II., p. 331.

much upon his knowledge of theology, published an "Apology for the Oath of Allegiance," which Cardinal Bellarmine met with a "Response." The papal condemnation of the oath of allegiance was followed by the execution of several priests and the imprisonment of numerous Catholics. The prisons soon overflowed with Catholic recusants. In 1616, about 4,000 sufferers for religion were in prison; and in 1622, we find 400 priests languishing in confinement. Twenty-five were executed for their faith, under James I., of whom 18 were priests.¹

232. The Catholic hierarchy having disappeared during Elizabeth's reign, England was reduced to the situation of a missionary country, and the necessity for a recognized head of the Catholic clergy in that country had become very urgent. The Holy See, believing that the time for the restoration of episcopal jurisdiction was inopportune, appointed George Blackwell superior of the English mission, with the title and authority of "Archpriest." This was in 1598. The archpriest was to be assisted by a consultative body of twelve priests, and to govern the English Church, under the direction of a cardinal protector. In 1608, Blackwell, on account of his course about the new oath of allegiance, which he obstinately defended as lawful, notwithstanding its condemnation by the Pope, was removed from office and superseded by George Birkhead. The new archpriest governed with great tact, but was not able to effect much, in consequence of the fierceness of the persecution then prevailing. The government of the English mission under an archpriest continued till the year 1623, when William Bishop was appointed and consecrated Vicar-Apostolic for England. Dr. Bishop dying in 1624, Dr. Richard Smith was named his successor, but was compelled to withdraw into France. He died in 1655.

233. The accession of Charles I. (A. D. 1625-1649), caused no material change in the treatment of the English Catholics. Charles, indeed, regarded the professors of Catholicity with no ill will, and

1. The reign of King James I. is noted for the new translation of the Bible, the so-called "authorized Version," made for the express use of the Anglican Church. The work was committed by the king to forty-seven churchmen, who were divided into six companies of translators, and was completed in 1611. It is commonly known as "King James' Bible." Other English versions made by Protestants prior to this, were the following:—1. The translation of William Tyndal, published in 1535.—2. The translation of Miles Coverdale, afterwards bishop of Coverdale, in 1535.—3. "Matthew's Bible," a revised edition of the preceding, published by John Rogers, under the name of Thomas Matthew, in 1537.—4. The "Great Bible" of Henry VIII., which was published in 1540, under the direction of Cranmer, whence it is also called "Cranmer's Bible."—5. The "Bishop's Bible," made under the supervision of Archbishop Parker and published in 1568.—6. The "Geneva Bible," which was the work of English exiles in Geneva, where it was first published, in 1560. That all these translations were full of gross errors, no unprejudiced Protestant even, will now deny. See "*Ward's Errata of the Protestant Bible.*"

would gladly have granted them toleration, but he had to cope with the bigotry and fanaticism of the English zealots. His consort, Mary Henrietta, of France, was a Catholic, and, by the matrimonial contract, he had promised free exercise of religion for his queen and her attendants, and some relaxation in the penal laws for the English Catholics. This was too much for the intolerant spirit of the Puritan faction. Whenever Parliament met, their sessions resounded with the cry of "No Popery," and the king was harrassed with petitions to execute more rigorously the penal laws against Catholic recusants and missionaries. Charles, unable to resist this outburst of popular frenzy, issued proclamations, commanding priests to quit the kingdom and Catholic parents to recall their children from foreign schools, in order to have them educated in Protestantism. He was even compelled to sign the death warrants of several priests, "to advance the glory of Almighty God." In this reign and during the great rebellion of Parliament against the king, twenty-three Catholics were martyred.

234. It was left for the unfortunate Charles I. to reap the bitter fruits of England's apostasy from the Catholic Church. The fanatical sect of Puritans, or Presbyterians, had grown very powerful. Adopting the Calvinist doctrines and theory of Church government, they regarded the Episcopal, or High Church, party with great dislike, and aimed at obliterating every vestige that yet reminded of Catholic worship. They assumed to combat for "pure religion" and civil liberty, and proclaimed the duty of separation from the Established Church, which they charged with "Arminianism," a name which then came to be applied to all those who asserted the divine institution of the Episcopacy and the dependence of the Church on the Crown. Having gained the ascendancy, they overthrew both the monarchy and the Established Church. Their rebellion culminated in the execution of Laud, the archbishop of Canterbury, and lastly, of the king himself, in 1649.¹ The nation stood aghast at the crime of regicide, but Cromwell's "army of saints" held down every opposition with an iron hand, and "Presbyterianism" reigned supreme for the next twenty years.

1. A list of the priests and religious that suffered under Charles I. is found in Dodd's *Church History of Engl.*, vol. III., p. 172. See also Challoner, "Memoirs of Missionary Priests," vol. II.

IV. THE REFORMATION IN SCOTLAND AND IRELAND.

SECTION XXIII. PROTESTANTISM IN SCOTLAND.—JOHN KNOX.

Condition of the Clergy and People in Scotland prior to the Reformation—Abuse of Church Patronage—First Preachers against “Popery”—James V.—Schemes of Henry VIII. of England—Assassination of Cardinal Beaton—John Knox—Scotch Nobility—First Covenant—Knox’s Fanaticism—His “Rascall Mob”—Reformation at Perth and elsewhere—Destruction of Churches and Monasteries.

235. In no country of Europe, perhaps, was the progress of the “Reformation” more rapid, and the revolution which accompanied it, more radical and thorough, than in Scotland. This was owing chiefly to the pitiable condition of both the clergy and people and to the fanaticism and violence of the Scottish “Reformers.” In the years preceding the “Reformation,” there was great want of discipline among the clergy of Scotland, both secular and regular; not that the whole clerical body had become corrupt, but its members were largely neglectful of their priestly duties and remiss in preaching and in instructing the flocks committed to their charge. The consequence was that the people, not knowing their religion, often could not tell, whether what the sectaries taught them was true or not.

236. This sad state of affairs was the necessary evil outcome of the scandalous abuse of Church patronage, and of the pernicious practice of conferring ecclesiastical benefices on laymen *in commendam*. The illegitimate sons of the king and nobles were commonly provided for, by conferring on them the richest abbeys and priories.¹ Such “commendatories” enjoying the incomes of the benefices, and took the title of abbots or priors, but committed the duties of their office to others. Though they seldom took orders, they were nevertheless ranked as clergymen, and by their vices brought disgrace upon the clerical state and the Church. Besides, the bishoprics being all in the gift of the Crown, they were not seldom conferred on men who, being void of all piety and zeal, concerned themselves little about the spiritual welfare of their flocks and the moral conduct of their inferiors.

237. The first preachers against “Popery” in Scotland appeared during the reign of James V. But, owing to the firmness of that

1. Thus five illegitimate sons of James V. (amongst them James Stuart, afterwards Earl of Murray and Regent) were provided with some of the most lucrative benefices in the country. Patrick Hamilton (the Protestant “proto-martyr of Scotland”) was appointed to the rich abbey of Ferne, merely because of his “noble” birth.

monarch and the vigilance of the two Beaton, (uncle and nephew), who succeeded one another in the archbishopric of St. Andrews, the "Gospellers" failed in their attempts against the Church. In 1525, the Scottish Parliament enacted laws prohibiting the preaching of new doctrines and the importation of heretical books. Patrick Hamilton, lay-abbot of Ferne, was the first that suffered death for heresy under these laws.

238. Henry VIII, of England, who had declared himself "Head of the English Church," earnestly desired that the Scottish king, his nephew, should follow his example. But James, on whom a grateful people conferred the honorable title of the "Poor Man's King," refused, and continued true to the Church; and, as if he meant to condemn the English schism, he, in 1541, caused his Parliament to pass laws in support of the Catholic doctrine and the papal supremacy. Thereupon Henry declared war, with the avowed object of conquering Scotland, and of forcing the Scotch monarch to join in the new crusade against the Church of God. Unhappily for religion and Scotland, the Scotch nobles, many of whom favored the new doctrines, treacherously deserted their king. James was defeated and died heartbroken, in 1542.

239. The untimely death of James V., was most fatal to religion and to the kingdom. The infant queen—Mary Stuart—born only a few days before her father's death, became the object of contending ambitions, rivalries, and hates, which were to pursue her remorselessly to the melancholy end. Encouraged and supported by the English monarch, the "reforming" faction became more daring; however, one powerful man was still in their way. This was Cardinal Beaton. An ardent defender of the Church, a far-sighted statesman and true patriot, Beaton resolutely opposed the designs of Henry VIII., and the "Reformers" upon the religion and independence of Scotland. To remove the barrier, the English monarch gave his sanction to a conspiracy for the assassination of the cardinal. Among the conspirators were Wishart, "the martyr," and other persons of note. The conspiracy being discovered, Wishart was executed (1545). But another plot was soon set on foot with better success. Cardinal Beaton was foully murdered in his palace at St. Andrews, in 1546.¹

240. The assassination of Cardinal Beaton was the beginning of a movement, which ended in the overthrow of the lawful sovereign and

1. "If Lesley and his associates were not at first incited by Henry to murder the Cardinal, they were in the sequel powerfully supported by him. Notwithstanding the silence of contemporary historians, there are violent presumptions of the former; of the latter there is undoubted certainty. During the siege, the conspirators received from England supplies both of money and provisions." W. Robertson, *History of Scotland*, Book II. p. 51.

of the Catholic religion in Scotland. The leader of the movement, its very life and soul, was the fanatical *John Knox*. Born in 1505, he was educated for the Church; he took priestly orders, in 1530. To show his approbation of the murder of Beaton, over which he exulted as over a "godly fact," he led 140 of his disciples to the aid of the conspirators, who had taken refuge in the castle of St. Andrews. After the capture of the castle, Knox was carried a prisoner to France and sent to the galleys. Having obtained his release, he went to England, where he remained till the death of Edward VI., when he retired to Geneva and became the friend of Calvin. In 1555, he married Marjory Bowes. It was at Geneva that Knox wrote his "*Blast of the Trumpet against the Monstrous Regiment of Women*," which gave great offence to Queen Elizabeth. The work was a violent tirade against Mary of Guise, Regent of Scotland, and Mary, Queen of England.

241. Meanwhile, a fierce religious struggle was in progress. The Scottish Church was at the time enormously rich. Apart from the vast estates of the religious institutions, the annual revenue of the Church is said to have amounted to £350,000. Many of the Scotch nobles flocked to the "Reformation" banner, that they might lay hold on the treasures and lands of the Church. Protestant noblemen, headed by the Earls of Argyle, Glencairn, and Morton, in 1557, formed themselves into an association which took the name of "Congregation of the Lord" and signed a solemn bond—*First Covenant*—which pledged them to united support against the "Congregation of Satan", as they called the Catholic Church. "Abjuration of Popery and of Popish Idolatry," by which were understood the Mass, Invocation of Saints, Veneration of images, and other Catholic practices, were the chief articles of their agreement. The people were exhorted by proclamation to "separate themselves from the Congregation of Satan, with all the superstitious abomination and idolatry thereof." Knox was invited to return to Scotland, for all things were now ready for setting up the new *Kirk*.

242. The return of Knox gave a new impulse to the fanaticism of the sectaries. The refusal of the queen-regent, Mary of Guise (mother of the Queen of Scots), to reform the religion of the kingdom in accordance with the principles of the "First Covenant," was followed by riots throughout the country. Knox and his companions went about from place to place ranting against the enormities of idolatry and the infamy of the Pope—"the beast," "the man of sin," "the Antichrist"—and stirring up the multitude to pull down "the Synagogue of Satan", and exterminate "the Canaanites"! Inflamed by such vio-

lent invectives, "the rascal mob," as Knox himself called his followers, rose in Perth, and with tumultuary violence, fell upon the churches, overturned the altars, destroyed images and pictures; and proceeding next to the monasteries, demolished the magnificent Carthusian abbey and other convents. In the language of "the Saints," as the sectaries called themselves, Perth was "reformed!"

243. In the same violent and barbarous manner, St. Andrews, Crail, Secone, Stirling and other towns and cities, including the capital, were "reformed." The preachers, the fanatical Knox at their head, roused the people to arms, and wherever they came, they resumed their reformatory labor, "with Gospel in one hand and fire-brand in the other." Monasteries and monuments of art were destroyed, the ornaments of the churches, and often the churches themselves, were given to the flames. These outrages manifest the true character of Puritanism; it is not only against "Popish superstition," but against the "sublime and beautiful" that the Puritan revolts.

SECTION XXIV. ESTABLISHMENT OF THE SCOTTISH "KIRK."

The "Lords of the Congregation"—The Parliament of 1560—Penal Statutes against Catholics—Establishment of the "Kirk"—Knox's Book of Discipline—Mary Stuart returns to Scotland—Her Proclamation regarding the reformed Religion—Knox, her relentless enemy—Fanaticism of the Reformers—The People at large not in favor of the new Doctrines—Plots against the Queen—Overthrow and Execution of the Queen of Scots—Her Character—Triumph of Protestantism—Presbyterianism established in Scotland—Form of Church Polity—Andrew Melville—Episcopal Government abolished in the Kirk—Attempts to revive it under James VI., and Charles I.

244. The death of the queen-regent, in 1560, led to the triumph of Protestantism in Scotland. The young queen, Mary Stuart, being absent in France, the Catholics were left without protection. Catholic priests and bishops were driven from their houses, and the lands and the property of the Church were seized upon by the Protestant nobles in every part of the country. Not satisfied with their first claim of toleration for their religion, the "Lords of the congregation"—as the reformed nobles were thenceforth called—now openly aimed at establishing it on the ruin of the Old Faith. The Scottish Parliament, in which the adherents of the "Congregation" greatly outnumbered the Catholics, after adopting the *Genevan Confession of Faith*, enacted laws for the total subversion of the Catholic Religion. Three acts were passed. The first abolished the Papal Supremacy in the realm; the second repealed all previous acts in favor of Catholics;

the third prohibited the saying or hearing of the Mass, and enacted, for the first offense, confiscation of property and corporal punishment at the discretion of the judge; for the second, banishment; and for the third, death!

245. Although these enactments never received the royal assent, they nevertheless obtained all over the kingdom the weight and authority of laws. In compliance with their injunctions, the Catholic Religion was everywhere overthrown and that recommended by the "Reformers" established in its place. Not deeming it expedient to depart altogether from the ancient system, Knox proposed, instead of bishops, to appoint "superintendents" in different parts of the kingdom, who were empowered to inspect the life and conduct of the other clergy. To give greater strength and consistency to his system, he composed the *First Book of Discipline*, which, however, because it proposed the surrender of the confiscated Church property to the "reformed teachers," did not receive the sanction of parliament. The nobles held fast the prey which they had seized; and treated the proposal of Knox as a *devout imagination*, with the utmost scorn.

246. When Queen Mary Stuart returned to Scotland (1561), she made no attempt to restore the old religion; she only demanded toleration for herself and her attendants and the free exercise of her religion in her private chapel at Holyrood. In order to quiet the minds of those who had embraced the "reformed" doctrine, Mary declared, "that until she should take final orders concerning religion, with advice of Parliament, any attempt to alter or subvert the religion which she found universally practised in the realm, should be deemed a capital crime." A second proclamation to the same effect, she published the following year.¹ The queen also committed the administration of affairs almost entirely to Protestants. Her chief ministers were James Stuart, her half brother, and Lord Maitland, both Protestants.

247. But nothing could satisfy the fanaticism of Knox and his partisans. The queen was constantly insulted and her servants were beaten and even threatened with death for attending Mass, which Knox continued to denounce as the grossest idolatry. "One Mass," the fanatic declared, "was more fearful to him than if ten thousand armed enemies were landed in any part of the realm." The General Assembly of the Kirk had even the assurance to present to the queen a formal demand to abolish the Mass in her private chapel at Holyrood, with the warning "that idolatry was not to be tolerated in the

1. Robertson, Book III, p. 111.

sovereign any more than in the subject," while the "Congregation" were discussing the question whether "the princess being an idolater ought to be obeyed in civil matters."¹

248. The people at large, especially in the northern counties, did not favor the new doctrines. They were Catholic at the core, and were opposed to Knox and his Kirk. But, unfortunately, at this time, a very large portion of the Scotch was held in the fetters of an iron feudalism that was as degrading as it was tyrannical. They were but the serfs and slaves of their masters, whose doings or behests they dared not question, much less oppose. Besides, the Catholic party was without a leader, and had to struggle, not only against the government which was in the hands of the Protestants, and against hundreds of the most influential men in their own country who had embraced the principles of the "Reformation" from motives of self-aggrandisement, but also against the whole might of England.

249. Knox and his partisans prosecuted the war against the Catholic Church with unabated and ever increasing rancor. Catholic worship was everywhere suppressed. Catholic laymen as well as priests were made to feel the rigor of the penal laws of 1560. In 1563, Archbishop Hamilton of St. Andrews was, with a number of other Catholics, imprisoned for "practising the idolatry of the Mass." However it is only just to say, that in comparison with the wholesale butcheries in England, Scottish history supplies but few examples of the enforcement of capital punishment. Sentence of death was in some instances pronounced upon Catholics, yet the penalty was generally commuted into perpetual banishment.

250. The unfortunate Queen of Scots was powerless to quell the storm which Knox and other enemies of her faith had aroused against her authority and her person. The attitude of the Protestant Lords, who were all along encouraged and supported in their plots and treasonable attempts against their sovereign by the crafty queen and statesmen of England, became every day more threatening. Her unnatural brother, the Earl of Murray, headed the combination of the rebellious lords who forced her to sign a deed of abdication, A. D.,

1. During the queen's absence on a "progress" in the North, the magistrates of Edinburgh issued a proclamation commanding "all monks, friars, priests, nuns, adulterers, fornicators, and all such filthy persons, to remove themselves out of this town and bounds thereof, within twenty-four hours, under pain of carting through the town, burning on the cheek, and for the third offense, to be punished with death." Mary, on her return to the capital rescinded the mandate; and so in the boorish language of Knox, "the queen took upon her greater boldness than she and Balaam's bleating priests durst have attempted before. And so murderers, adulterers, thieves, w—s, drunkards, idolaters, and all malefactors, got protection under the queens wings, under color that they were of her religion. And so got the devil freedom again."—MacLeod, *Queen of Scots*, p. 96.

1567. Saving nothing but her faith, she fled to England, where, instead of an asylum, she found a dreary dungeon.

251. Abandoned even by her son, on whose affection she had rested her fondest hopes, the helpless princess, after a captivity of nineteen years, was brought to trial; and upon a variety of slanderous and atrocious charges, was sentenced to death and executed by order of her sanguinary royal cousin, Elizabeth, A. D., 1587. Mary died with truly Christian fortitude, professing to the end the Catholic faith, which, even on the scaffold, she was rudely, but vainly, importuned to abjure by the fanatical Dr. Fletcher, Dean of Petersborough. Her private life and the motives that actuated her public career, so far as she was free to pursue it, have been triumphantly vindicated from the charges and insinuations of bigoted calumniators, by unimpeachable documentary history, given in the pages of the latest authors, worthy of the name of historians. Her character and bearing throughout the most grievous trials, are certainly among the grandest on record.

252. The overthrow of Mary Stuart involved the downfall of the Catholic party and the final triumph of Protestantism in Scotland. In 1567, Parliament met; all the acts of 1560 in favor of the Protestants were ratified; new statutes to the same effect were enacted. It was provided that henceforth no prince should be admitted to the government without taking the oath to maintain the Protestant system. In fact nothing that contributed to efface every vestige of Catholicity, or to encourage the growth of the new tenets, was left undone. To secure uniformity in conventicle service, Knox compiled his *Book of Common Order*, that long continued in use in the Scottish Kirk, of which he is the acknowledged founder. He died in 1572;¹ and his place was filled by the equally fanatical Andrew Melville.

253. The form of Protestantism established in Scotland was the extreme of *Presbyterianism*, which Knox had drawn from the rigid school of Calvin. The new Kirk was in reality a religious republic, being governed by presbyters instead of bishops. The form of church polity included four elective courts, composed partly of ministers, partly of laymen. 1. The "Parochial Assembly" consisted of the presiding minister and lay elders. 2. The "Presbytery" included several parochial assemblies. 3. The "Synod," or "Provincial Assembly," represented a proportionally larger division of the Kirk.

1. Knox was twice married. At the age of sixty, he married a girl of sixteen, Margaret, daughter of Lord Ochiltree. By contemporary Scotch writers Knox is charged with almost every moral turpitude. See Spalding, *History of the Reformation*, Vol. II. Note F, and Bellesheim, *Hist. of Cath. Church in Scotland*, II., p. 194.

4. The "General Assembly" formed the Great Council of the national Church. It was supreme in matters of faith and discipline, and owed no allegiance but to Christ, its spiritual sovereign.

254. This form of church polity is minutely laid down in the *Second Book of Discipline*, which was chiefly the work of Andrew Melville. James VI., who succeeded to the government of the kingdom, in 1578, manifested a great dislike to Presbyterianism, and, side by side with the ministers of the Kirk, maintained a small Protestant "hierarchy." But these "bishops"—devisedly called by the Scotch people *Tulchan* bishops—were merely nominal, though receiving episcopal revenues. In 1581, the General Assembly resolved to abolish "episcopacy," and James was unable to prevent it. In 1592, Presbyterianism was formally established by Act of Parliament and confirmed by King James.

255. After his accession to the English throne, James again restored "episcopacy" in Scotland. No change, however, was made, in the established form of worship. The attempt made by Charles I., to substitute the English *Prayer Book* for the *Book of Common Order*, led to the outbreak of the civil war. The Presbyterian party, in 1638, signed the *Second Covenant*, for the defense of their national church. Soon the whole country was in arms. The Scotch "Covenanters" united with the English rebels; and, when after his defeat at Naseby in 1645, Charles took refuge among the Scots, they basely delivered their king to the English army, for the sum of £400,000.

SECTION XXV. FUTILE ATTEMPTS OF THE REFORMERS IN IRELAND.

Ireland under Henry VIII.—Irish Parliament of 1536—Acts in favor of the Reformation—Constancy of the Irish Bishops—Dr. Browne of Armagh—Suppression of Monasteries—Reformers' Attempts under Edward VI—Restoration under Queen Mary—Attempts to reform Ireland under Elizabeth—Penal Statutes—Suffering of the Clergy—Irish Martyrs—Geraldine War—Wholesale Confiscation—Catholic Ireland under James I., and Charles I.—Constancy of the Irish Catholics—Irish Colleges and Seminaries.

256. The imperious Henry VIII., who was determined to rule in Ireland, as thoroughly and effectively as he ruled in England, bent all his energies to force the royal supremacy and his religious system on the Irish nation. He employed Thomas Cromwell to execute his will. The royal vice-gerent commenced his work by the same measures which met with so great success in England. In 1536 a Parliament was summoned from which the spiritual proctors, who had

hitherto voted in the Irish parliaments, were excluded; it thus became an obedient tool in the hands of the English government.

257. It confirmed Henry VIII. and his successors, in the title of "*Head of the Church of Ireland*," with power of correcting errors in religion. All appeals to Rome were prohibited, and the Pope's authority was declared an usurpation. An "Oath of Supremacy" was imposed on all ecclesiastical and lay officers, and the refusal to take this oath was made high-treason. Other acts regarding the spiritual administration were passed in quick succession. The same Parliament, in 1541, proclaimed Henry *King of Ireland*.¹

258. Henry's innovations in religion were viewed with abhorrence by the Irish. The bishops in a body, with Cromer, primate of Armagh, at their head, vigorously opposed them. Only Dr. Browne, an apostate English Augustinian, who, on the death of Archbishop Allen in 1534, had been thrust by Henry into the See of Dublin, favored the impious changes. Browne, a rank Lutheran at heart, was commissioned by the king, and by Cranmer, his consecrator, to disseminate at once the novel teachings throughout Ireland. The intruding prelate commenced the work of "reform," by demolishing the images and relics of the Saints in the churches of his diocese. Among the relics destroyed by the vandal "Reformers," was the crozier of St. Patrick—"Staff of Jesus"—which had ever been highly venerated in Ireland.

259. The destruction of images and relics was followed by the suppression of the monasteries. The first grant of religious houses made to the king by the "Irish" Parliament of 1536, comprised three hundred and seven monasteries. In the following year, eight abbeys were suppressed; and, in 1538, an order was issued for the suppression of all monasteries and abbeys. Many of the religious houses were totally destroyed and their inmates put to death, for their devoted attachment to the Catholic faith.² The pretext for the destruction of the monasteries was of course the same in Ireland as in England—their need of "reformation." But the main incentive which stimulated the tyrannical Henry VIII. to the suppression of these institu-

1. "The Parliament which had fabricated the above named laws, and by which the schism of Henry VIII. was introduced into Ireland, was the Parliament of the English province and not that of all Ireland; it was composed solely of Englishmen by birth or origin; the ancient Irish had no seat in it; they were excluded from all offices in the militia and magistracy, which is the cause of their being scarcely ever mentioned by English writers." Mac Geoghegan.—*Hist. of Ireland, Ancient and Modern*, p. 422.

2. See Cardinal Moran, *History of the Catholic Archbishops of Dublin*, where "some particular instances of the sufferings of the Religious Orders" are recorded by the illustrious author.

tions, was, besides the desire to appropriate their treasures, his hatred for their inmates, who were the chief opponents of his "royal supremacy."

260. Under Edward VI. every effort was employed to thrust on the Irish people the new-fangled Anglican service. In 1550, the bishops were summoned before the royal deputy, Sir Anthony St. Leger, to receive the new liturgy. Dr. Dowdall, who had been appointed by Henry VIII. to the primatial See of Armagh, vigorously opposed the innovation. His example was imitated by all the Irish bishops; the only prelates who accepted the royal order, were Browne, of Dublin, Staples, of Meath, Travers, of Leighlin, and Lancaster, of Kildare—all Englishmen, who had been obtruded into their respective sees, under the preceding reign.

261. The accession of Queen Mary and the restoration of the Catholic worship were hailed by the Irish with great rejoicing. Dr. Dowdall, who, by his sufferings for the Catholic cause, had merited to be confirmed by the Holy See as successor to the deceased Archbishop Wauchop, of Armagh, convened a National Synod in 1554, at Drogheda, where decrees were passed providing for the correction of morals and restoring the ancient rights of the Church. The Irish Parliament, meeting in 1556, annulled the "Act of Royal Supremacy," and restored the authority of the Pope in spiritual matters. The Catholic faith was fully re-established throughout the whole island; nevertheless, Protestants were left unmolested in the practice of their peculiar worship. Many Protestant families, who had to flee from England during Mary's reign, found a refuge and hospitable home in Ireland.

262. When Elizabeth succeeded to the English throne, a system of cruel oppression was inaugurated against Catholic Ireland, which continued, with little intermission, until the close of her long reign. In 1560, a Parliament was convened in Dublin, for the purpose of "setting up the worship of God as it was in England." Yet, the bill which re-established the royal supremacy, met with violent opposition and was carried only by fraud and deception practised on the majority by the queen's agents.

263. It was decreed that the queen was the Head of the Church of Ireland, and that the "Book of Common Prayer" should be used instead of the Roman Liturgy. A fine of twelve pence was imposed on every person who should not attend the new service; bishops were to be appointed only by the Crown. All officers and ministers, ecclesiastics or laymen, were bound to take the oath of supremacy. Any person

maintaining the spiritual supremacy of the Pope was to suffer the confiscation of all his property, for the first offense ; the penalties of *Praemunire*, for the second ; and be adjudged guilty of high-treason, for the third. In 1566, *The Book of Articles*, copied from the English Articles, was published as the standard of doctrine in the Church of Ireland, by order of the "Commissioners for Causes Ecclesiastical."

264. These laws were not destined to remain a dead letter ; they were enforced with the utmost severity, especially against the clergy. In 1561, Catholic priests and friars were prohibited from meeting in Dublin, or even sojourning within the city's gates. A price was set upon the heads of Irish priests, as upon the heads of wild beasts of prey ; they were compelled to wander from place to place and to flee for safety to mountain recesses. In 1591, a royal proclamation commanded all the natives of Ireland to give to the government the names of the priests and religious who had visited their houses within the past fourteen months, and enacted the penalties of high-treason against any one harboring or relieving a priest.

265. The sufferings to which the faithful pastors of the Irish Catholics were subjected under the reign of Elizabeth, recall the worst days of Nero and Domitian. Bishops and priests were hounded down like wild beasts, and, when arrested, made to endure the most frightful tortures. Some priests were beaten with stones, on their tonsured heads, till their brains were exposed. Some had pins put beneath the nails of their fingers, or the nails themselves torn out by the roots. Some were racked or pressed beneath heavy weights ; whilst others actually saw their entrails protrude and their flesh torn from their bodies by iron combs.

266. Amongst the more illustrious Irish martyrs who suffered under Elizabeth for their faith, was the venerable Dermot O'Hurley, archbishop of Cashel : arrested by order of the Protestant "archbishop" of Armagh, he was slowly burned to death. Patrick O'Hely, Bishop of Mayo, was executed with an uncommon degree of barbarity. So were Bishops Walsh, of Meath, and O'Brien of Emly. Archbishop Creach, of Armagh, was chained, thrown into prison, and finally put to death by poison. An almost countless number of priests, secular and regular—the latter chiefly Franciscan and Cistercian friars—were put to death for the exercise of their priestly functions.

267. Nor were the laity exempt from persecution. They were deprived of their liberties, in innumerable instances, of their property, and even of the opportunity of worship. Wherever the

English agents penetrated, the monasteries were ransacked and destroyed, the churches desecrated, and the altars overthrown. The Irish, notwithstanding their weak resources, were determined to put a stop to these high-handed acts of persecution. Having received promises of assistance from the Pope, and the King of Spain,¹ they rose in revolt—"Geraldine War," 1579—for the defense of their country and their faith. But the Irish chieftains—the Desmonds, O'Neills, O'Donnells, and others—not acting in concert, were defeated in detail.

268. The usual sequel of every suppression of rebellion was the forfeiture of the lands of the insurgents to the Crown. Thus the estates of the Earl of Desmond, comprising 570,000 acres, were confiscated and bestowed on the English and Scotch adventurers who were to form the nucleus of that odious "Plantation" from which was to spring the turbulent faction to be known later on as the "Orangemen". The policy of the English government was not to subdue, but to destroy. By the advice of the poet Spenser, who himself obtained large estates in Ireland, a plan for the extermination of the Irish race was definitely adopted! Wholesale massacres of Irish Catholics by the English were of frequent occurrence. Even women and children were successively murdered. A well-planned famine removed the fugitives who escaped the sword.

269. The accession of James I., on whose promises they had rested their fondest hopes, brought the Irish Catholics no relief. Following in the steps of the late queen, James caused the existing penal laws to be put in force against the Catholic clergy and recusants, and commanded all priests and religious to withdraw from the kingdom. Confiscations continued as during the preceding reign. In 1610, six whole counties in Ulster were by one decree declared the property of the Crown. In Dublin, Waterford, Westmeath, Longford and other counties immense tracts, amounting to over 400,000 acres, were confiscated. The spirit of religious persecution under James,

1. "The Roman Pontiffs, as rulers of the Papal States, the Emperors of Germany, as heads of the German Empire, and the Kings of Spain and France, always covertly, and sometimes openly, received the envoys of O'Neill, Desmond, and O'Donnell, and openly dispatched troops and fleets to assist the Irish in their struggle for their *de facto* independence. All this was in perfect accordance, not merely with the authority which Catholic powers still recognized in the authority of the Sovereign Pontiff, but even with the new order of things which Protestantism had introduced into Western Europe, and which England, as henceforth a leading Protestant power, had accepted and eagerly embraced. By the rejection of the supreme arbitration of the Popes, on the part of the new heretics, Europe lost its unity as Christendom, and naturally formed itself into two leagues, the Catholic and Protestant. An oppressed Catholic nationality, above all a weak and powerless one, had, therefore, the right of appeal to the great powers." Thebaud, *The Irish Race*, pp. 210-211.

was exhibited in many cruel executions. Bishop Conor O'Devany, of Down, suffered martyrdom with heroic constancy, in 1611.

270. Charles I., who succeeded James I., was disposed to grant to the Irish Catholics religious toleration and even allow them some other privileges—known as the “Royal Graces”—without taking the oath of supremacy. But the bigotry of the Protestant clergy would not allow the king to do justice to the Catholics of Ireland. In 1626, we find an assemblage of Protestant bishops, under the guidance of the famous Usher, archbishop of Armagh, denouncing toleration of the Catholic worship a heinous crime, and calling upon those in authority to resolutely oppose all “Popery, superstition, and idolatry.” This declaration produced the desired effect. Charles ordered the penal statutes against the adherents of the old faith to be enforced, and the bitter persecutions of the Irish Catholics were renewed.

271. The horrible penal enactments by which the English government sought to thrust the Reformation on Catholic Ireland, inflicted frightful evils on that country; but they utterly failed of their object. The Anglican Establishment which had been imposed by brute force and was used as a means of anglicising the Irish, never got a firm footing in the island. The Irish people adhered firmly to the religion of their forefathers, and persecution served only to intensify their steadfastness in the Catholic faith and their loyalty to the Holy See.

272. By the penal statutes of Elizabeth and her successors, not only were Catholic schools interdicted at home, but the Irish youth was prohibited to seek instruction abroad. To remedy this evil and to supply the persecuted Church of Ireland with missionaries, colleges and seminaries were established in various places on the continent. Philip III., of Spain, took the lead in founding the Irish continental colleges. The cities of Madrid, Seville, Salamanca, Compostella, and Valence were adorned with institutions which for many years supplied the Irish Church with missionaries. Dr. Eugene Mathews,¹ Archbishop of Dublin, was the founder of a new seminary for secular priests at Louvain. Owing to the various continental seminaries, the number of priests rapidly increased, and the succession of pastors was maintained uninterrupted in the Irish Church.

1. For particulars of the life of this zealous prelate and that of his distinguished successor, Dr. Thomas Fleming, who governed the See of Dublin under the most trying circumstances during the reigns of James I. and Charles I., the reader is referred to Cardinal Moran, “History of the Catholic Archbishops of Dublin.”

V. THE REFORMATION IN FRANCE AND NORTHERN EUROPE.

SECTION XXVI.—PROTESTANTISM IN FRANCE—THE HUGUENOTS.

Spread of Protestantism—Causes—Fanaticism of the Huguenots—Plots and Insurrections—Elizabeth of England aids the Huguenot Rebels—Affair of Vassy—Civil War—Horrid excesses committed by the Huguenots—Massacre of St. Bartholomew—Pope Gregory XIII.—Number of Victims—Henry of Navarre—Edict of Nantes—Cardinal Richelieu—Revocation of the Edict of Nantes.

273. Various circumstances contributed to prepare the way for the introduction of Protestantism in France. The pernicious influence which the sects in Southern France, especially the Waldenses, continued to exercise among the people; the frequent conflicts of the French kings with the Popes, which could not but be hurtful to the cause of the Church; their arbitrary interference in affairs purely ecclesiastical; the appointment of bishops who afterwards proved more servile to the king, than obedient to the Holy See—these and other circumstances concurred to pave the way for the new faith.

274. Moreover, Francis I. and his successors, by allying themselves with the Lutheran princes of Germany against the Catholic Emperor, had, though unwillingly, favored the spread of Protestant ideas in France, where Calvinism had already gained a wide-spread influence, especially among the nobility. Protestantism early numbered among its votaries persons of rank, and even princes of the royal blood. Berquin, the counsellor of state; Bellay, the king's chamberlain; his brother, the bishop of Paris; Queen Margaret of Valois, the sister, and Madam d'Etampes, the profligate mistress of Francis I., were ardent admirers of the new faith. The first Protestant community in France was organized at Meaux by *William Farel*, who is described by Erasmus "as the most arrogant, abusive, and shameless man he had ever met with."

275. Relying on the protection of their powerful patrons, the *Huguenots*, as the French Protestants were called, broke through all restraints of law and order. The emblem of the Redemption, a statue of the Blessed Virgin, or any sacred image would arouse their rage and provoke them to atrocious profanations. Among the intolerant, not to say, sacrilegious acts of the lawless sectaries were the mutilation of a public statue of the Virgin Mary and the Infant Jesus; the posting of placards denouncing "the horrible and great abuses of the Popish Mass;" and other wanton deeds, which were calculated to sting the religious feelings of the Catholics. These outrages upon

religion and public order caused Francis I. (1515-1547) and Henry II. (1547-1559) to adopt severe measures towards the Huguenots, and again enforce the old penal statutes against heresy and sacrilege.

276. During the minority of Francis II. (1559-1560) and Charles IX. (1560-1574), and while the queen-mother, the ambitious and intriguing Catherine de Medici, held the reins of power, the Huguenots grew daily more daring and turbulent. Headed by the Prince of Condé and Admiral Coligny, they formed a revolutionary party dangerous to the altar and the throne. By intrigues and secret conspiracies they sought to drive out the Catholic party of the Guises and to establish their new religion on the ruins of the old. In 1559, at a general synod held at Paris, their theologians and preachers decreed that all heretics should be put to death; the year following they formed what is known as the "Conspiracy of Amboise," the object of which was to seize the king and usurp the government. The plot however was unsuccessful.

277. The Calvinists formed not more than a hundredth part of the population; yet, not content with the toleration which had been granted to them, they aimed at the destruction of the Catholic Church in France, even if necessary, by the overthrow of the existing form of government. For this purpose, they resorted without scruple to treasonable intrigues and alliances with Protestant England and Germany. They turned traitors to their country. By express treaty (Sept. 20, 1562) with the Huguenots, Queen Elizabeth sent them a force of 6000 men; and in return, was put in possession of Havre and Dieppe. Envoys were sent to Germany to levy Protestant troops, who were to pay themselves by pillage and plunder, and to live at the cost of the "Papists."

278. To oppose the treasonable designs of the Huguenots, the Duke of Guise organized a league of the Catholics. Everything betokened war. An accidental affray, which Protestant writers term the "Massacre of Vassy," but in which the Calvinists were the aggressors, was the signal for the actual outbreak of hostilities. France was soon divided into two hostile camps that attacked each other with bitter animosity and religious fanaticism. Long and terrible was the contest between the turbulent Protestant minority and the determined Catholic majority, who fought for their religion and their country. The civil war which began in 1562, lasted, with but brief intervals, until 1628, a period of about seventy years; and long afterwards, the fire which continued to smoulder beneath the ashes, burst at times into flames.

279. Acting upon the resolutions of the Calvinistic Synod of

Nismes (1562), the Huguenots attempted to root out what they were pleased to call "idolatry." Wherever it was possible, they put an end to Catholic worship, or violently interrupted it; they forcibly compelled Catholics to listen to the sermons of their preachers and assist at Protestant services. They pillaged Catholic churches and monasteries and laid whole provinces waste. They burnt down hundreds of towns and villages, and as many as five hundred churches, and fifty cathedrals. In the little kingdom of Béarn alone, no less than three hundred churches were destroyed by the insurgent Huguenots.

280. Led on by their preachers, the lawless sectaries committed profanations so atrocious that nothing else in history approaches them. At Rouen they destroyed the sepulchral monuments of the Norman dukes; at Lyons they demolished the coffin of St. Bonaventure; at Tours they threw the bones of St. Irenaeus and St. Martin into the river Seine; at Plessis they broke open the coffin of St. Francis of Paula, and on finding the body incorrupt, dragged it through the streets and threw it into the fire; and they pulled down the statue of Joan of Arc, the "Maid of Orleans." Scarcely a monument of Christian art escaped their fury; amongst the many libraries to which they set fire was also the famous library of Cluny which contained about 6000 precious manuscripts.

281. These acts of vandalism, committed in the name of "the pure Gospel" and for "the overthrow of idolatry," were, as a rule, accompanied by bloodshed and murder. Priests and monks were murdered in great numbers, frequently by being thrown from the towers of their churches. In Sally, Coligny ordered thirty-five priests to be slaughtered; in Pithiviers, he commanded all the priests to be slain. At the Council of Trent, the Cardinal of Lorraine reported three thousand religious to have been murdered within a few months because of their refusal to renounce their allegiance to the Apostolic See. Briquemont, a Huguenot leader, wore a necklace made of the ears of slain priests. In the Dauphine alone two hundred and fifty-six priests and a hundred and twelve monks were murdered.

282. The Catholic laity fared no better. At Orthez, in Béarn, Count Montgomery caused the slaughter of three thousand Catholics, including women and children. In the Dauphine, Baron des Arets forced Catholics to throw themselves down from a precipice on the pikes of his soldiers and made his children wash their hands in Catholic blood. In the civil wars which they stirred up in France, the ferocious Huguenots, wherever they happened to be in power, slaughtered unarmed Catholics by thousands. At Nismes, in 1567, the Hu-

gagnots carried out a massacre in which several hundred Catholics perished. This terrible slaughter was called *the Michaelade* from the fact of its having occurred on St. Michael's day.

283. The atrocities perpetrated by the Huguenots but too often inflamed the passions of the Catholics and enraged them to deeds of fearful retaliation. But here we must remember, that the Catholics, in most instances, acted only in self-defense against the Huguenots who were the offenders and aggressors; and that whatever cruelties and excesses were committed by the Catholic party were done in obedience to regal authority. The Church, therefore, cannot be held responsible for deeds of cruelty which she ever condemns. Such is especially true of the Massacre of St. Bartholomew, in 1572.

284. In order to cement the peace of St. Germain-en-Laye (1569), which put an end to the third civil war, a marriage was concluded between the young king of Navarre (Henry IV.,) and Margaret, the sister of Charles IX. The Huguenot chiefs who had come to Paris to assist at the wedding, availed themselves of the occasion, and on August 23, concerted a plan for murdering the whole royal family and proclaiming Henry of Navarre king of France. To anticipate the bloody and traitorous designs of the conspirators, Catharine de Medici, who was as unscrupulous as she was adroit in the management of affairs, persuaded her son, the king, to command the horrible *Massacre of St. Bartholomew*. Coligny and his chief counsellors were slain. The populace joined in the work of blood, and not only Paris, but several of the provincial towns that had suffered most from the Huguenots, now took a fearful reckoning.

285. When the tidings of the tragic event reached the Papal court, Gregory XIII., the then reigning Pontiff, congratulated King Charles IX., on his escape from the plot against his life, and a service was held in thanksgiving for the preservation of the royal family, because the deed had been represented to the Pope, as to the other sovereigns, as a necessary act of self-defense against the machinations of Coligny and the Huguenots.¹ But when he afterwards learned the true state of affairs, Gregory expressed his horror at the deed, even

¹ "Charles IX., whose object it was to represent the deed in the most favorable light possible, had besought the nuncio not to despatch a courier until the royal message was prepared, and expressed the wish that his ambassador might be the first to bring the news to the Pope. Beauville (the French ambassador) represented to the Pope the danger and audacity of the plot that had been so fortunately frustrated, as well as the necessity for vigorous measures. . . This was how the affair was understood in Rome. On the 5th of September a Te Deum was sung in the Church of St. Mark, in thanksgiving for the preservation of the royal family and of the Catholic religion in France; and on the 8th a solemn service was held in the church of the French nation. The service was not held in thanksgiving for the destruction of the heretics, but for the preservation of the King." Hergenroether; Church and State, Vol. II., 378.

with tears.¹ All Europe abhorred the horrible slaughter, the German Lutherans excepted, who regarded the massacre as a just punishment of God upon the Huguenots.

286. The number of victims in the cruel massacre cannot be ascertained with accuracy; but it has been much exaggerated by hostile writers. The most reliable account, corroborated by documentary evidences, estimates the number, for all France, at less than two thousand. According to an old record of Paris, the grave-diggers of that city at the time buried eleven hundred bodies. Foxe, the martyrologist, in his *Acts and Monuments*, commonly known as the *Book of Martyrs*, gives the names of seven hundred and eighty-six, who perished in the inhuman slaughter.²

287. The bloody tragedy of Paris, which was but a political scheme, and had nothing whatever to do with religious interests, as such, was followed by another civil war. The Huguenots who occupied the fortress of La Rochelle, established a council at Millaud, with power to raise troops, appoint commanders; in short, assume all the functions of an independent government. To oppose this confederacy, the Catholics formed, under the gallant Duke Henry of Guise, a League for the protection of their faith, their churches and clergy.

288. The contentions and bloody conflicts between the Catholics and Calvinists continued, with constant alternation of war, truce, and treaties of peace, during the whole reign of Henry III., till the accession of Henry of Navarre, in 1589, who, to pacify the much distracted country, became a Catholic, and also granted the Protestants the *Edict of Nantes* (1598), whereby, according to Ranke, "they were not only confirmed in the possession of the churches actually in their hands, but had also conferred upon them an interest in the public educational institutions, equality with the Catholics as regarded the composition of Parliament, and the occupation of a great number of fortified places; and in general, were allowed a degree of independence, of which it might well be questioned, whether it was consistent with the idea of a state."

¹ "When asked by the Cardinals wherefor he wept, Gregory answered: I weep at the means the King used, exceedingly unlawful and forbidden by God, to inflict such punishment. I fear that one will fall upon him and that he will not have a very long bout of it (will not live very long.) I fear too, that amongst so many dead, there died as many innocent as guilty."—Gulzot, *History of France*, iv. p. 384.

² "By some Protestant writers, the whole number of persons killed, has been exaggerated to the number of a hundred thousand; an account published in 1582, and made up from accounts, collected from the ministers in the different towns, made the number, for all France, amount to only 786 persons. Dr. Lingard, with his usual fairness, says: if we double this number, we shall not be far from the real amount! The Protestant writers began at 100,000; then fell to 70,000; then to 30,000; then to 20,000; then to 15,000; and at last to 10,000! All in round numbers! One of them in an hour of great indiscretion, ventured upon obtaining returns of names from the ministers themselves and then came the 786 persons in the whole."—Cobbet *History of the Reformation*. Letter X.

289. After the death of Henry IV., who fell by the poniard of a base assassin, in 1610, the Huguenots again grew restive and turbulent, and broke out in open war against their government. From 1617 to 1629, they excited no less than three civil wars. Cardinal Richelieu, prime minister of Louis XIII., at length, put an end to a bloody strife, which for nearly three quarters of a century had devastated France. The kind and persuasive efforts of the Catholic clergy, headed by such apostolic men as Sts. Francis de Sales and Vincent de Paul, brought great numbers of the Calvinists back to the Church. Louis XIV., in 1685, revoked the Edict of Nantes, and by despotic measures, (*Dragonnades*), which the Popes invariably condemned, attempted to stamp out Protestantism in France; and force its adherents into the Church.¹ This caused eighty-six thousand Huguenots to emigrate.

SECTION XXVII.—PROTESTANTISM IN THE NETHERLANDS AND THE
SCANDINAVIAN KINGDOMS.

Repressive Policy of Charles V.—Revolt of Protestants—William of Orange—Edicts against Catholics—Catholic Martyrs—Christian II, of Denmark—Introduction of Lutheranism—Christian III.—The Reformation in Norway—In Iceland—In Sweden—Gustavus Vasa—Persecution of the Catholic Clergy—Diet of Westerås—The Church under the Successors of Gustavus Vasa.

290. To avert the evils which accompanied the Reformation in Germany from the Netherlands, Charles V., himself a native of that country, resolved to adopt a severe policy of repression. He had the Edict of Worms against Luther strictly enforced, and ordered the magistrates to carry out the existing laws against heretics. Henry Vaes and John Esch, in 1523, were burned for heresy. But in spite of this rigor, the Netherlands soon became the scene of commotions and insurrections excited by the men of the "new learning."

291. On the accession of Philip II., the Reformation had already made considerable progress in the Netherlands. The nobility, who coveted the possessions of the Church, supported the movement. An insurrection of the Protestants broke out in 1566, during which great ravages were committed on churches and monasteries. The excesses of the Dutch Calvinists rivaled in atrocity those of the Huguenots in France.²

¹ "It has been alleged that Pope Innocent XI. was privy to and an abettor of the design; but in reality this was not the case. The Roman court would have nothing to do with a conversion effected by armed apostles; Christ had not employed such means; men should be led but not be dragged into the Church."—*Ranke, History of the Popes; Engl. Transl., p. 306.*

² A very graphic and complete account of the sacrilegious enormities perpetrated by the first champions of the Reformation in the Netherlands will be found in Prescott's "*History of the Reign of Philip II.*" See also Spalding "*History of the Reformation.*"—Vol. II.

292. The ambitious Prince *William of Orange* placed himself at the head of the reforming faction, and the obstinate contest which followed, ended in the loss of the seven northern provinces to the Spanish Crown. England, under Elizabeth, assisted the Dutch Protestants against their sovereign, and sent them both money and troops. Neither the severity of the duke of Alva, nor the abilities of Don John of Austria, the hero of Lepanto, nor the heroic qualities of Alexander Farnese, duke of Parma, could re-establish Spanish rule in the revolted provinces. Spain, in 1648, was obliged to acknowledge the independence of the "Republic of the United Provinces."

293. William of Orange published edicts suspending Catholic worship in the States-General, as they were called; Catholics, especially priests and religious, were treated by the Dutch Calvinists with unexampled cruelty. Two of his officers, Sonoy and Van der Marck, slew all the priests and religious on whom they could lay hands. In 1572, nineteen priests of Gorcum were cruelly martyred by the soldiery of Orange. The persecution of the Catholics was not confined to Holland; it extended itself to all the Dutch colonies of the New World. The Catholic missionaries were special objects of hatred.

294. The subversive doctrines of Luther were propagated in the Scandinavian kingdoms soon after his apostasy from the Catholic Church. In *Denmark*, as well as in Sweden and Norway, the Reformation was the work of the king and the nobles; the people were generally opposed to a change in religion. In every instance the efforts of the first Gospellers were powerfully supported by the temporal rulers, who, in all their proceedings against the Church, were actuated by no other motive than that of ambition and avarice. It was the prospect of their own authority, and the desire of appropriating to themselves the ample possessions of the Church that gave life to their reformation projects.

295. As early as 1520, Christian II., a prince notorious for his profligacy and cruelty, sought to intrude Protestantism into Denmark. He favored the new religion with no other view than to increase his power by seizing on the possessions of the Church. In order to prepare the minds of the people for the contemplated change in religion, he brought a certain Martin, a Wittenberg preacher, to Copenhagen, and appointed him, against the united protests of the clergy and the people, to one of the parishes of the city. He forbade unmarried ecclesiastics to acquire property, and put to death the archbishop of Lund.

296. His successor, Fredrick I., (1523-1533) pursued the same course with persevering energy. By every means in his power he

sought to undermine, in his realm, the Catholic religion, which at his coronation he had solemnly sworn to maintain. He secured to Lutherans the same civil rights as were enjoyed by the Catholics; broke off all relations with the Holy See, and reserved to himself the right of appointing bishops from whom he exacted heavy fees on the occasion of their installation. Lutheranism spread rapidly. The city of Malmo suppressed the Catholic worship, and its example was followed by other cities and towns.

297. Frederic died in 1533, leaving two sons, Christian and John. Denmark being then an elective monarchy, the bishops opposed the succession of the elder son, who was known to be a friend of Luther, and favored the election of his brother, who had been reared a Catholic. But they at last consented to the election of Christian III., on condition that he would not be an enemy of the Catholic religion. Christian, however, had hardly ascended the throne when he had all the bishops arrested and cast into prison. A diet held at Copenhagen in 1536, decreed the confiscation of all church property, and the abolition of the Catholic worship in all the Danish dominions.

298. In 1537, Bugenhagen was invited by the king from Wittenberg to complete the work of reformation begun by Christian II. Bugenhagen appointed superintendents in the place of the deposed bishops, and organized the new Lutheran Church in Denmark. The Diet of Odensee (1539) confirmed the new ecclesiastical organization; and the Diet of Copenhagen (1546), stripped the Catholic Church of all her rights. Catholics were pronounced incapable of inheriting property or filling public offices. Catholic priests were commanded under penalty of death, to quit the kingdom; the same punishment was decreed for any one harboring a Catholic priest.

299. By the same tyrannical measures, Catholicism was destroyed in *Norway* and *Iceland*, which were then subject to Danish rule. The Norwegians did not take kindly to the new doctrines. They were Catholic to the core and made the most determined resistance to the religious innovations. But, unfortunately, they were wholly at the mercy of the Danish government which took active measures to enforce the new religion on a reluctant people. In Iceland, likewise, Protestantism was established against the known and clearly expressed wishes of the people. John Areson, bishop of Hoolum, who opposed the introduction of Lutheranism with all his might, was put to death, and the disaffection of the Icelanders was overcome by the force of arms.

300. In *Sweden*, as in Denmark, the Reformation was wholly and exclusively the work of the Crown. *Gustavus Vasa*, who delivered Sweden from the Danish yoke and became king in 1523, favored Prot-

estantism from political and mercenary motives. Aided by the brothers Olaus and Lawrence Peterson, who had become zealous disciples of Luther in Wittenberg, and by the apostate archdeacon, Lawrence Anderson, whom he appointed Chancellor, Gustavus prepared the way for the subversion of the ancient faith and the establishment of the Lutheran religion in Sweden.

301. First by artifice and misrepresentation, and afterwards by open violence the wily monarch succeeded in procuring the triumph of Lutheranism over Catholicism. Those of the clergy who offered resistance were made to feel the wrath of the tyrant. The Dominicans were banished the country, while Archbishop Knut of Upsala, and Bishop Jacobson of Westeraes were put to death, in 1527.

302. Intimidated by the royal despot, the Diet of Westeraes, in 1527, enacted that the pure word of God, as taught by Luther, should be preached in all the churches of the kingdom, and sanctioned the confiscation of the property of monasteries. The king was made supreme in matters ecclesiastical, and the nobles were authorized to take back all the property which their ancestors, as far back as the year 1453, had bestowed on the Church. Sweden was thus severed from Catholic unity and the king acted thenceforth as head of the Swedish Church.

303. The change in religion was inaugurated by the abolition of clerical celibacy and the adoption of a new Liturgy in the vulgar tongue. The Assembly of Oerebro, in 1529, enacted that the Lutheran form of worship should be introduced throughout the country. To present the appearance that no change in religion was intended, many Catholic rites and practices, including the use of images and vestments, and even confession with absolution, were retained; the places and even titles of the Catholic bishops were taken by Protestant pastors. Lawrence Peterson was appointed by the king archbishop of Upsala and married, as his brother Olaus had done before.

304. The religious innovations everywhere excited great indignation and the people in many places rose in arms to oppose the obtrusion of the new religion. But with the aid of foreign mercenaries, the royal reformer succeeded in stamping out the revolt and in forcing his reluctant subjects into conformity. Gustavus Vasa died in 1560. His son and successor, Eric XIV., was deposed for various cruelties, in 1568, when the second son, John III., was called to the throne.

305. John III., who was married to a Polish princess returned to the Church, making his profession of faith at the hands of Possevin, a distinguished Jesuit. He was desirous of re-establishing the Catholic

religion in his realm. But owing to a refusal of the Holy See to accede to certain demands which it could not grant without compromising Catholic principles, John gave up the design. His son, Sigismund, who had been elected king of Poland, and had become a Catholic, was deprived of the Swedish throne by his uncle, Charles IX., under whom the Catholic faith was completely abolished from Sweden.

SECTION XXVIII.—MINOR PROTESTANT SECTS.

Anabaptists—Their Religious System—Shocking Disorders—Mennonites—Baptists—Independents—Libertines—Antitrinitarians—Unitarians—Socinians—Arminians—Gomarists.

306. The Reformation in Germany had boasted an existence of only five years when, from the midst of its adherents, men arose who declared it to be insufficient. Such were the Gospellers of Zwickau, or Anabaptists, as they are commonly called. Alleging revelations from heaven, these sectaries proclaimed the natural equality of all men, the abolition of all authority and the establishment of a new "Kingdom of God" on earth, where everything would be in common, without any individual calling anything his own property, or laying claim to any privilege.

307. They were called "*Anabaptists*," because they administered anew the rite of baptism to those who joined their sect. They rejected infant baptism and held that every Christian was invested with the power of preaching the Gospel, and consequently, that the true Church stood in no need of ministers or pastors. Many also denied the divinity of Christ, and maintained the lawfulness of polygamy. An indescribable confusion prevailed in the minds of these sectaries, and a fearful fanaticism drove them on to every species of extravagance and violence. We need only to remind the reader of the atrocities committed by these turbulent fanatics in the Peasants' War and at Münster. As they had the inmost conviction that they did everything by the impulse of the Divine Spirit, all hope of opposing their errors by reasoning and instruction was utterly fruitless.

308. The excesses which the Anabaptists committed in Holland were likewise terrible, and rivalled in atrocity those perpetrated by the "Madmen of Münster." The sect was, in fact, becoming very dangerous by the contagious rapidity with which their socialist and infidel principles spread among the lower classes. They did much toward alienating the latter still further from the Church. The disorders occasioned by these rebellious enthusiasts, caused secular rulers to enact severe laws against them, and even to employ capital punishment to conquer their obstinacy. Luther demanded that the Ana-

baptists should be punished with fire and sword. Many of this sect suffered death in the Netherlands and in England. Fourteen were sentenced to be burned under Henry VIII., and eleven in Queen Elizabeth's reign.

309. The Anabaptists, the everlasting reproach of the Reformation, subsequently became known under the name of *Mennonites*. Menno Simonis, a native of Friesland, and an apostate priest, joined the sect in 1536, and assuming their leadership, succeeded in appeasing their frenzy, and organized them into a community. He drew up a system of doctrine and discipline of a much more moderate nature than that of the earlier Anabaptists. The Mennonites reject infant baptism as useless; they believe in the Millennium and assert the prohibition of oaths, the abolition of wars and that it is unlawful for Christians to hold public offices; on the other hand they enjoin obedience to the civil authorities as a religious duty. Menno died in 1561.

310. The sectaries in England who adopt the custom of administering the rite of baptism only to adults, are distinguished by the denomination of *Baptists*. With respect to infant baptism, they hold opinions similar to those of the Mennonites, but on other points cannot be distinguished from the English Calvinists, whence they are also called "Calvinistic," or "Peculiar," Baptists. Originally they belonged to those Puritans who went under the name "Separatists," or "Independents." In 1633, the Calvinistic Baptists separated from the Independents and founded a sect of their own.

311. The *Libertines* were a sect of fanatical Pantheists, that sprang up in the Calvinistic establishment. They first appeared in Flanders, in 1547, and thence spread into Holland, France, and Switzerland, where they gave Calvin much annoyance. They taught that God was the sole operating cause in man, the immediate author of all human actions, denied the distinction of good and evil, and held that those who have once received the Spirit of God, are allowed to indulge, without restraint, their appetites and passions, and that, therefore, for them, even adultery was no sin.

312. As early as 1530, the doctrine of the Trinity was denied by *Michael Servetus*, a Spanish physician, who, at Calvin's instigation, was burned at Geneva in 1553. The same doctrine was attacked by *Valentine Gentilis*, a Neapolitan. After having with difficulty escaped the fiery death, destined for him by the Genevan Reformer, Gentilis was beheaded as an Antitrinitarian at Bern, in 1566. *John Campanus*, a native of Juliers, disseminated similar errors respecting the dogma of the Trinity. He was cast into prison in his own country, where he died in 1578.

313. But none of these men succeeded in forming a regular and permanent sect. They left, however, some followers who became known as *Unitarians*. Unitarianism, which asserts the unity of person in God, was first propagated in Poland, whither it had penetrated almost contemporaneously with the heresies of Luther and Calvin. The most noted Unitarians were the two Italians, *Laelius Socinus*, who died in 1562, and his nephew *Faustus Socinus*, who died in 1604. They succeeded in elaborating the Unitarian doctrine respecting the Trinity into a system, and in forming its adherents into a community. Henceforward the Unitarians exchanged their name for that of "Socinians."

314. *Socinianism* is essentially rationalistic; its fundamental principle, being, that, both in the interpretation of the Scripture and in explaining and demonstrating the truths of religion, reason alone must be consulted; that consequently, anything contrary to "Right Reason," that is to say, to the understanding of the Socinians, must not be considered a revealed doctrine. Respecting God and the person of Christ, the Socinians hold the Father only to be God; the Son of God to be a mere man, who was conceived of the Holy Ghost, and therefore called the Son of God; the Holy Ghost to be a power and efficiency of the Deity. Christ was, before beginning His public ministry, raised into heaven where he received his commission relative to mankind. They reject the vicarious satisfaction on the part of Christ, and the imputation of his merits as pernicious to morality. They declare justification to be a mere judicial act of God, whereby man is acquitted and absolved of all guilt; finally, they deny original sin and the perpetuity of hell-punishment, and teach an annihilation of the damned.

315. Calvin's rigid theory on predestination encountered much opposition even in the bosom of his own sect. A very violent contest arose on that question among his followers in Holland. There the parties of "Supralapsarians" and "Infralapsarians" stood opposed to each other in battle array. The former asserted that, prior to the fall of Adam, the predestination to eternal felicity and damnation was already decreed; the latter, that it was so subsequent to that event. Then, there were the "*Arminians*" and "*Gomarists*" wrangling on Calvin's tenets. Arminius, a preacher in Amsterdam, and, after 1603, a professor in Leyden, dissented from Calvin's severe doctrines on Free Will and Predestination, and adopted a system which he deemed less revolting to the reason of man. He was opposed by Gomar, his colleague at Leyden.

316. The controversy between the Arminians, also called "Remon-

strants," from their "Remonstrance" which, in 1610, they presented to the States-General, and the Gomarists, known also as "Anti-Remonstrants," led early, in the seventeenth century, to violent commotions. Repeated, but ineffectual, attempts were made on the part of the civil authorities, to bring about a reconciliation between the contending parties. The National Synod of Dort, in 1618, upheld Calvin's doctrines, and condemned the Arminians as heretics, who, in consequence, were deprived of their situation, and even banished the country. Though much persecuted, the Arminians maintained themselves as a distinct sect.

SECTION XXIX.—CAUSES AND EFFECTS OF THE PROTESTANT REFORMATION.

Rapid Spread of Protestantism—Two Questions put and answered—Influences contributing to the General Result—Character of the Reformers—True Origin of Protestantism—Causes of its Rapid Progress—How Protestantism was propagated—Dr. Brownson—Reaction of Catholicity—Causes—Effects of the Reformation—Religious Strifes—Thirty Years' War.

317. Protestantism had spread, chiefly over Northern Europe, with astonishing rapidity. Before half a century had elapsed, it was not only firmly established in Northern Germany, where it had originated; but its dominion extended over England, Scotland, Holland, Denmark, Sweden, Norway, Switzerland, and Southern France. The German and Scandinavian States had adopted the doctrines of Luther, as taught in the Confession of Augsburg; while England, Scotland, Holland, Switzerland, and the French Huguenots had embraced the Calvinistic faith. Efforts had been made, with more or less success, to establish the reformed doctrines also in Bohemia, Hungary, Transylvania, and Poland.

318. Naturally, we ask how is this rapid progress of Protestantism to be accounted for? Is it that the Church had ceased to fulfill its mission among men? Or is it that the doctrines of Christianity had become so overlaid with new and superstitious teachings and practices as to be completely hidden from the minds of the people? If the promise of Christ that "the gates of hell shall not prevail against his Church" have any meaning, we must maintain that the Church, despite of scandals, has always been faithful to her mission, which is to proclaim revealed truth, and furnish men with means of sanctification. If we are to believe the Apostle, who, in speaking of the Church, declares her to be the object of the special love of Christ, and describes her "as glorious, not having spot or wrinkle," we must recognize her as free from all error in her teaching, and from all superstition in her solemn worship, since God would not otherwise

dwell in her as in his chosen temple, nor would she be "the house of the living God, the pillar and the ground of truth."

319. The Reformation does not owe its origin and progress to any of the causes to which they sometimes are ascribed, for instance, to the quarrel between the Humanists and Schoolmen; or the contention between the two rival orders, the Dominicans and Augustinians; or the preaching of indulgences; the invention of the art of printing; or the revival of literature and the arts; or to the discovery of America. All these influences may have contributed in some degree to the general result; but they were in themselves not sufficient to produce that great religious revolution which, for a time, seemed to threaten the very existence of the Catholic Church.

320. But least of all, can we ascribe the rapid progress of the Reformation to the personal influence and qualities of its recognized leaders. Not to Luther, Zwingli, or Calvin; not to Henry VIII., Edward VI., or Elizabeth of England; not to Christian II. of Denmark; not to Gustavus Vasa of Sweden. The Reformers were remarkable neither for their intellectual influence, nor their moral excellence. We see in them little to admire and much to lament and to censure. We find among them individuals who were too often false and treacherous; some who were even brutal and sensual; men who were ambitious and arrogant, who hated the Church because she stood against their sordid interests and unbridled passions.

321. Like the heresies of preceding ages, Protestantism owed its birth to the pride and the passions of its founders; while the causes of its spreading so widely are to be found in the tendencies of the age and the elements of which society was then composed. Such causes were in particular: 1. The estrangement of society from the Church and its general dislike of Rome, which had been brought about by the prolonged conflicts of the Popes with the German emperors, and subsequently with the French kings; 2. The existence of numerous abuses and a general relaxation of discipline, against which zealous bishops and churchmen had so loudly declaimed during two centuries; 3. The ignorance of the people, and the neglect, on the part of the clergy, of preaching and otherwise instructing the flocks committed to their charge; 4. The intrusion of worldly and even licentious men, generally of high birth, into the offices of the Church, coveted only for their wealth and power; 5. The wealth of the Church which had long excited the cupidity of the secular princes and the impoverished nobles; 6. The doctrines of the Reformers so alluring to the sensual-minded man, such as that of justification by faith alone, of the uselessness of good works and the like. These, and not the talents of a

few individuals, were the true causes of the deplorable revolution known as the "Reformation."

322. But more than all, the violence of princes and State authorities helped to propagate Protestantism. According to the maxim which then gained acceptance among Protestants: "Who rules the land, also rules religion," (*Cujus est regio, illius et religio*), the religion of each country depended on the caprice of its ruling prince. Thus the Palatinate changed its religion four times in sixty years. First it became Lutheran, then Calvinist, then Lutheran again, and lastly Calvinist.

323. Almost in every instance the people were torn away from the old faith by the aid of the secular power. "The Reformers would have accomplished little or nothing," remarks Dr. Brownson, "if politics had not come to their aid. Luther would have bellowed in vain, had he not been backed by the powerful elector of Saxony, and immediately aided by the Landgrave Philip; Zwingli, and Ecolampadius, and Calvin would have accomplished nothing in Switzerland, if they had not secured the aid of the secular arm, and followed its wishes; the powerful Huguenot party in France was more of a political, than of a religious party, and it dwindled into insignificance as soon as it lost the support of the great lords. . . In Denmark, Sweden, and Norway, the Reform was purely the act of the civil power; in the United Provinces, it was embraced as the principle of revolt, or of national independence; in England, it was the work, confessedly, of the secular government and was carried by court and parliament against the wishes of the immense majority of the nation; in Scotland, it was effected by the great lords, who wished to usurp to themselves the authority of the crown."

324. Within the first fifty years of its existence, the Reformation attained its fullest development. Of all the nationalities of Europe, in the general apostasy from the Catholic Church, only Italy, Spain, Portugal, and Ireland remained wholly faithful. For a moment Protestantism seemed to triumph. But the triumph was not real. Notwithstanding the premature shouts of victory raised by the new sectaries, the old Church stood unconquered. She began to gain ground, and fully retrieved her losses, even in Europe. Vast bodies of Protestants, especially in Austria, France, Bavaria, and Poland re-entered her pale.

325. One leading cause of the reaction of Catholicity was the promulgation and general adoption of the decrees of the Council of Trent. The clearer definition of Catholic doctrine by that Council,

¹ *Essays*, "Protestantism ends in Transcendentalism."

and the reform of discipline enforced by its enactments, opposed a powerful barrier to the further progress of the new heresy. In every land, except England and the Scandinavian kingdoms, a decline of Protestantism commenced, which, from that hour, no effort has been able to arrest. Thenceforward, the Church was everywhere triumphant, regaining much of what she had lost—a triumph, as Macaulay observes, “to be chiefly attributed, not to the force of arms, but to a great reflux in public opinion.”

326. The effects of the Reformation on religion and society were the most deplorable. Bitter complaints were made by the Reformers themselves, of the increasing corruption of morals. We find Luther admitting that there was a worse Sodom under “the Gospel” than under the Papacy. He owned that insubordination, arrogance, and licentiousness, had become almost universal and that he would never have begun to preach if he had foreseen these unhappy results. “Who would have begun to preach,” he writes, “if he had known beforehand that so much unhappiness, tumult, scandal, blasphemy, ingratitude and wickedness would have been the result?”

327. The Reformation everywhere became the fruitful source of political intrigue and discord, of long and cruel civil wars. The evil seed it had sown everywhere bore bloody fruit. The religious strifes in Switzerland; the revolts of the Huguenots in France, and of the Calvinists in the Netherlands; the wars of the Peasants and Anabaptists in Germany; finally, the wars of the Protestant princes of Germany against the Empire, were the natural results of the discord and hatred which the Reformers, by their revolutionary teachings, had enkindled among the peoples of Europe. It was the Reformation that made England the scene of constantly recurring insurrections and civil wars from the Pilgrimage of Grace till the Great Rebellion, which brought Charles I. to the block.

328. The Thirty Years’ War, which converted Germany into a vast field of desolation and horror, was the distinct legacy of the Reformation. In this terrible war,—which lasted from 1618 to 1648—the Catholic party, or League, was headed by the house of Austria, and the Protestant party, or Evangelical Union, was under the leadership of the Palatine Elector, Frederic V. The Catholic forces, under Tilly and Wallenstein, gained victory after victory, and Germany was in a fair way of recovering political and religious unity, when Catholic France interfered and came to the rescue of the Protestants.

329. Richelieu, the French prime minister, though a Cardinal of the Church, did not scruple to league himself openly with the Protestants and even enlist the Swedish King Gustavus Adolphus, against

the house of Austria, the bulwark of Catholicity in Germany. Thus the war, in which Spain also was embroiled by France, continued to rage till 1648, when the *Peace of Westphalia* put an end to the internecine struggle. Austria was humiliated, and valuable provinces were made over to France and Sweden, the nations that had helped the German Protestants to ruin their country.

CHAPTER III.

HISTORY OF THE CATHOLIC CHURCH.

SECTION XXX.—THE COUNCIL OF TRENT.

Demand for a General Council—Obstacles—Paul III.—His Disposition towards a Council—Summons the Council of Trent—Opening of the Council—Presiding Legates—Number of Sessions—Decrees—Julius III.—Continues the Council—Decrees—Suspension of the Council—Marcellus II.—Paul IV.—Pius IV.—Resumes the Council—Decrees—Dissolution of the Council—Results.

330. A General Council had been looked for by many as the only means of settling the religious differences that distracted Europe. Charles V. had been especially urgent for the convocation of such an assembly: eager to conciliate the Lutherans and secure their aid against France and the Turks, he had promised that the affair of religion should be laid before a General Council which he would induce the Pope to convene. At one time, Luther himself appealed from the Pope to a General Council; and his followers were ever demanding, and appealing to such a tribunal. The Protestant leaders, however, were insincere in their demand for a Council. They clamored for its convocation only, because thus they gave a show of subordination, and loyalty to their pretensions, and gained time, which was essential to their success.¹

331. Clement VII. found it impossible to hold a Council. The danger of the empire from the Turks; the war between Germany and France; the political differences between the Pope and the Emperor; the intrigues of the Lutherans—these and other events of great magnitude prevented its meeting. Besides, the Pope felt persuaded that a Council could not satisfy the minds of the Lutherans, en-

¹ For a fuller treatment of these and other matters to be noticed hereafter we refer the reader to the excellent *History of the Council of Trent*, by the Rev. J. Waterworth.

venomed as they were against the authority of the Holy See, which, only, could convoke such an assembly and preside thereat.

332. Paul III., A. D. 1534-1549, who succeeded Clement VII., was long and favorably disposed towards the convocation of a General Council, and this disposition had much influence in his election. From the beginning of his pontificate his efforts for the summoning of such an assembly were unwearied. He sent Vergerius on a special mission to Germany, and issued letters to the bishops and Christian princes of Europe, proposing successively Mantua, Vincenza and other cities as places suitable for the holding of the Council.

333. The project of convoking a General Council was assented to by the Catholics, but obstinately opposed by the Protestants. Assembling at Smalkald, in 1537, the Lutheran princes drew up the pretexts upon which they rejected the proposed Council.¹ They were upheld in their opposition by Henry VIII. of England, who refused to acknowledge any synod summoned by the Pope, claiming that to princes alone pertained the right of summoning such an assembly. But Paul III. persevered in his efforts, and after many years of anxious labor, he had the happiness of seeing these efforts crowned with the success which they deserved. The Peace of Crespy, which put an end to the bloody war between Charles V. and Francis I., at length rendered the Council possible, which Paul summoned to meet at Trent, a city on the confines of Germany and Italy.

334. The *Holy Ecumenical Council of Trent* opened Dec. 13, 1545, and continued, though with several interruptions, through twenty-five sessions, till 1563, when it concluded its labors. The presiding legates were the cardinals Del Monte, Cervino, and Reginald Pole. The work to be done embraced the propagation of the faith; the extirpation of heresies; the restoration of peace and concord among Christians; the reformation of morals, and the overthrow of the enemies of Christendom.

335. Ten sessions were held during the pontificate of Paul III. The first questions to be determined by the Council, related to the right and the mode of voting and the order of treating matters. It was agreed that, besides the bishops, also the generals of religious orders should be allowed to vote on matters of doctrine, and that the votes should be given by individuals, and not, as had been done at Con-

¹ "They required that the Council should be held in Germany, that the Pope should neither convoke nor preside at it, adding other demands of a like nature, which could not be acceded to without at once sacrificing fundamental points of doctrine and jurisdiction. They were encouraged in their opposition to the Council by the ambassadors of France and England; by the former power from political motives; by the latter as a counterpoise to the hostility of Rome, occasioned by Henry's late marriage and proceedings in religion."—J. WATERWORTH, *Counc. of Trent*, P. I., ch. xi.

stance, by nations. It was further decided, that both faith and discipline should be treated together, and be made to proceed concomitantly with each other.

336. In the fourth session, the important decree on Scripture and Tradition was adopted. The Council declared that it received both the written Word of God and the unwritten Traditions "with an equal affection of piety and reverence," and ordained that the Vulgate version should everywhere be accepted as authentic, and that no one should "presume to interpret the sacred Scripture contrary to the declared sentiment of the Church, or the unanimous consent of the Fathers."

337. In the fifth session, the doctrine of Original Sin was defined. In the sixth, the Synod promulgated the celebrated decree on Justification, giving in clear and precise terms the teaching of the Church on that important subject. The Lutheran errors on free-will, grace, and justification were condemned in thirty-three canons. The decrees of the seventh session defined the Catholic doctrine on the Sacraments in general, and on Baptism and Confirmation in particular. An epidemic which broke out at Trent, necessitated the removal of the Council to Bologna. But as the imperial bishops refused to leave Trent, the Pope, who had some apprehensions of a schism, would not allow the Fathers at Bologna to publish any decrees, and, at length, in Sept. 1547, suspended the Council.

338. Paul III. died in Nov. 1549. His successor, Julius III., A. D. 1550-1555, re-opened the Council at Trent on May 1, 1551. During this second period of the Council, extending from the eleventh to the sixteenth session, the doctrines of the Sacraments of the Altar, Penance, and Extreme Unction were defined, and two reformatory decrees on the jurisdiction of bishops and the reformation of the clergy were passed. The war which had broken out between the Protestant princes and the emperor caused the Pope, in April 1552, to suspend the Council for two years.

339. After the short administration of Marcellus II., of only twenty-two days, Cardinal Caraffa ascended the Papal throne as Paul IV., 1555-1559. During his troubled pontificate no attempt was made to reconvene the Council of Trent. Paul IV. earnestly supported Queen Mary in her efforts to restore the Catholic religion in England. Charles V. having abdicated without consulting the Holy See, Paul refused to recognize the elevation of Ferdinand to the Empire. The Roman emperor, henceforward, not being crowned but merely "elect," had, from that time no other relations with the Holy See than those of other sovereigns.

340. Pius IV., A. D. 1559-1565, again convoked the Council of

Trent, which was re-opened, at the seventeenth session, in January 1562. The decrees adopted, during this third period of the Council, ordered an "Index of Prohibited Books" to be made, and defined the doctrines of the Sacrifice of the Mass, of Christian Marriage, of Purgatory, of the Invocation and Veneration of Saints and Holy Images, and of Indulgences. With the twenty-fifth session, the Fathers of Trent concluded their labors. "Thus the Council," says the Protestant Ranke, "that had been so vehemently demanded, and so long evaded, that had been twice dissolved, had been shaken by so many political storms, and whose third convocation, even, had been beset with danger, closed amid the general harmony of the Catholic world. It may readily be understood how the prelates, as they met together for the last time on the 4th Dec. 1563, were all emotion and joy Henceforth Catholicism confronted the Protestant world in renovated collected vigor."¹

341. The Decrees of the Council of Trent were signed by two hundred and five prelates and confirmed by Pius IV., in his Bull, "*Benedictus Deus*," Jan. 26, 1564. Pius IV., also caused a "Tridentine Profession of Faith," containing a summary of the Council's dogmatical decrees, to be published. The "Catechism of the Council of Trent," drawn up by order of that assembly, appeared in 1566. It is also known as the "Roman Catechism," and contains a precise and comprehensive statement of all that Catholics believe. The Tridentine decrees of our *faith* were received by all Catholic nations without restriction. France objected to some of the decrees on *discipline* as being opposed to the liberties of the Gallican Church or to the rights of the Crown. It was only after protracted delays that the disciplinary enactments of Trent were introduced in France.

342. The Council of Trent must ever be regarded as one of the most important ever held in the Church. No former Synod treated so many important and difficult subjects with such marked ability, and defined so many doctrines with such precision and clearness. By its dogmatical definitions, it confirmed the faithful in their adherence and loyalty to the Church, and instructed them in the clearest manner concerning many articles of faith. By its disciplinary enactments, it inaugurated a genuine reformation of all classes and awoke new life and zeal in the Church. And though its efforts to re-unite those who were separated from the Church were vain, it yet stamped the new heresies with the seal of condemnation, and thus opposed a powerful barrier to

¹ Notwithstanding the refusal of Queen Elizabeth to join the Council, England was not entirely unrepresented at Trent. Besides Cardinal Pole who attended some of the earlier sessions, Bishop Goldwell of St. Asaph was present at the latter sittings under Pius IV. Ireland was represented by three bishops—O'Herlihy of Ross; O'Hart of Achonry; and McCongall of Raphoe.

their further progress. Before the Council, entire nations abandoned the faith of their fathers ; after the Council, no single instance can be adduced of any extensive revolt from the authority of the Church.

SECTION XXXI.—OTHER POPES OF THIS EPOCH.

Pius IV.—*Congregatio Concilii Tridentini*—Pius V.—Battle of Lepanto—Gregory XIII.—Gregorian Calendar—Sixtus V.—Clement VIII.—Paul V.—Gregory XV.—The “Propaganda”—Urban VIII.—Case of Galileo—Innocent X.—Peace of Westphalia.

343. In his bull of approbation, Pope Pius IV., made it the duty of bishops to introduce, without delay, and to execute faithfully the reforms inaugurated by the Council of Trent. He himself gave the example by his promptitude and perseverance in enforcing the prescribed reforms at Rome. He established a congregation of cardinals—*Congregatio Cardinalium Concilii Tridentini Interpretum*—to which was assigned the special office of enforcing and interpreting the enactments of Trent. He also was the first to open, under the direction of the Jesuits, an ecclesiastical seminary, as a testimony of his admiration of that wise regulation which ordained the erection of such an institution in every diocese.

344. On the death of Pius IV., mainly through the influence of St. Charles Borromeo, the pious Dominican, Cardinal Ghisleri, was chosen, who took the name of Pius V., A. D. 1566–1572. The pontificate of Pius V., though extending over a period of only six years was most advantageous to the Church. With indefatigable zeal he labored in restoring the discipline and enforcing the canons of reformation promulgated at Trent. He obliged bishops to reside in their sees and enjoined the strictest seclusion both of monks and nuns.

345. In France and Germany, Pius V. upheld, with firmness and wisdom, the cause of the true faith against the innovations of the Reformers. He showed much sympathy for the ill-fated Mary Stuart, and, with every means in his power, the noble-minded Pontiff sought to rescue the hapless princess from the clutches of her blood-thirsty royal cousin. Alarmed at the progress of the Turkish power under Selim II., Pius represented to the Catholic courts the danger that threatened religion and civilization in Europe. By his efforts an alliance was formed between the Holy See, the Venetians, and Philip II., of Spain, and it is to his foresight and energy that Christendom is indebted for one of the most signal victories recorded in history. The gallant Don John of Austria was given command of the Christian armada, and in the celebrated battle of Lepanto (1571), the power of the Turks was forever broken.

346. Gregory XIII., who governed the Church from A. D., 1572 to 1585, continued the work of reform begun by his predecessors. He established nunciatures in all the principal cities of Europe and founded at Rome six colleges for the Irish, the Germans, the Jews, the Greeks, the Maronites, and the youth of Rome respectively. We are indebted to this Pope for the new calendar; for it was by his order that the calendar was corrected, and the so-called "new style" introduced.¹

347. Sixtus V., A. D., 1585-1590, who rose from the very humblest degree to the highest dignity in the Church, possessed all the qualities of a great Pontiff and ruler. By his prudence and firmness, and by a rigorous administration of the law he put an end to the disorders that then prevailed. He freed the Papal States from the banditti, regulated the finances, enlarged the Vatican library, improved and beautified Rome with many stately edifices, streets, and aqueducts. He fixed the number of cardinals at Seventy, and reorganized the administration of ecclesiastical affairs by appointing a number of new congregations of cardinals and other officers.

348. Popes Urban VII., Gregory XIV., and Innocent IX., reigning collectively only a little over a year, adorned the Papacy by their many virtues and their zeal for reform. The Pontificate of Clement VIII., A. D., 1592-1605, is remarkable for the reconciliation of Henry IV. of France in 1595, and the celebration of the great Jubilee in 1600, which is said to have attracted three millions of pilgrims to Rome. Clement is represented by his contemporaries as a man of uncommon abilities, of great discretion and prudence.

349. After the brief reign of Leo XI., who survived his election only twenty-six days, Paul V., was raised to the Papacy A. D., 1605-1621. The new Pope became involved in a dispute with the Republic of Venice respecting the imprisonment of several ecclesiastics and the passing of laws which prohibited the founding of religious and charitable institutions, and the acquisition of landed property by the Church, without State approval. He excommunicated the Doge and laid Venice under an interdict. The regular clergy who observed the papal sentence, were forced to leave the Venetian territory. The dispute was settled to the advantage of the Church through the mediation of the French king, in 1607. Paul introduced the "Forty Hours' Adoration" and completed St. Peter's Church at Rome.

¹ The "Gregorian Calendar" was immediately adopted by all the Catholic States. It was not introduced into Denmark, Sweden, and the Protestant States of Germany until the year 1700; in England as late as 1751. "The Protestant States," observes Hallam, "came much more slowly into the alteration, truth being no longer truth when promulgated by the Pope." Russia and the Schismatical Greeks adhere still to the Julian Calendar.

350. Paul V. was succeeded by Gregory XV., A. D. 1621-1623. This Pope founded the famous Congregation *De Propaganda Fide*. He also gave to papal elections the rules and forms—by “Scrutiny,” “Compromise, and Quasi Inspiration”—which have ever since been in force. Urban VIII., A. D. 1623-1644, was a man of letters, and an elegant writer and poet, and a generous patron of learning. He enlarged the powers of the Propaganda and founded the college that bears his name—*Collegium Urbanum*—where young men of every nationality might be trained and prepared for the missions among the heathen and heretics. In the pontificate of Urban VIII., the celebrated case of Galileo occurred which hostile writers have always used to represent the Church as an enemy of science.¹

351. The pontificate of Innocent X., A. D. 1644-1655, deserves to be numbered among the most fortunate; but its reputation has suffered somewhat from the undue influence which his sister-in-law, Donna Olympia Maldachina, was allowed to exercise over the administration of ecclesiastical affairs. The charges made against his morals on that account are the fabrications of bigotry. His apologist is the Protestant Ranke, who says of him: “In his earlier career, as nuncio and as cardinal, Innocent had shown himself industrious, blameless, and upright, and this reputation he still maintained.”

352. By his Bull “*Zelus domus Dei*,” Pope Innocent X. entered a solemn protest against the Peace of Westphalia, which brought the Thirty Years’ war to a close. It was not against the peace, as such, nor against the entire treaty that the Pope made objections, but only

¹ They forget that the system advocated by Galileo had been advanced, without censure, by the learned cardinal Cusa nearly two hundred years before; that it had been expressly maintained, with the encouragement of the Roman Pontiffs, by Copernicus, fully ninety years before the Congregation of the Index pronounced sentence against the Florentine astronomer. They forget too, that Protestants were the first who vigorously opposed the Copernican system on the ground of Scripture. “Even such a great man as Bacon,” says Macaulay, “rejected with scorn the theory of Galileo.” “Had,” says Kenrick, “Galileo confined himself, as he was repeatedly warned, to scientific demonstrations, without meddling with Scripture, and proposed his system as probable, rather than as indubitable, he would have excited no opposition.” It is rather unfair and ridiculous to call the Church an enemy of science because she forbids writers to adduce the Scripture in support of their views. No corporal punishment was inflicted in the case of Galileo; and no dungeon was opened to receive him. On the contrary his disobedience and contempt were visited only with a slight penance—to say once a week for three years the seven penitential psalms—and he was put under some restraint—not in a prison—first with the archbishop of Siena, his personal friend, and afterwards in his own villa, near Florence. The decree of the Index against Galileo proves nothing against Papal infallibility; it neither bears the Pope’s name, nor any mark to show the Pope’s intention of defining a doctrine to be held by the whole Church. The decree in question was simply disciplinary, not doctrinal. “In 1624 (eight years after the Decree of the Index had been issued), speaking of the new theory, Pope Urban VIII. said that the Church neither had condemned nor ever would condemn the doctrine of the earth’s motion as heretical, but only as rash.” See “Irish Ecclesiastical Record,” September, 1886.

against certain articles which were prejudicial to the Church. The property of which the Church had been robbed by the Protestants was made over to them as their own forever. Lutherans were not only permitted the free exercise of their religion in numerous places, but were also admitted to certain bishoprics and other ecclesiastical dignities and benefices. A number of bishoprics and other Church benefices and properties were given to Protestant princes as perpetual fiefs. These and other articles were gross violations of the rights of the Catholic Church and of all Catholics in general.

SECTION XXXII. NEW RELIGIOUS ORDERS.

Society of Jesus—St. Ignatius—Labors and services of the Jesuits—
Capuchins—Recollects—Alcantarines—Discalced Carmelites—Augustinians
—Congregation of St. Maur—Clerks Regular—Congregations of Secular
Priests—Congregations of Women.

353. This period was a very critical one and of great import for the Church. Heresy had attained alarming dimensions in Germany, Scandinavia, England, Scotland, and even in France and Italy. The discovery of America and of a new route to India had opened a vast field for missionary enterprise. Men were wanted to combat heresy at home, and to conquer new worlds abroad; to revive the spirit of holiness in the clergy and to reform the manners of the people. This want for apostolic men, who would assist the Church in her arduous and difficult task, prompted the founding of new religious orders.

354. At the very period when Luther and the other Reformers bade defiance to the Holy See, Divine Providence raised up an order which should support the Chair of Peter against the new heretics; sustain, by example, preaching, and education the cause of Catholic truth, and carry the light of the Gospel to the heathen of distant countries. This order was the noble and famous *Society of Jesus*. St. Ignatius Loyola, its founder, was born in 1491, of a noble Spanish family and trained to the profession of arms. But touched by divine grace, he gave up that profession to devote his life to the service of the Church.

355. In instituting his order, the foundation of which was laid on the feast of the Assumption, 1534, Ignatius desired to create a spiritual militia which should be completely subject to the orders of the Vicar of Christ, and whose services should be ever ready to be employed by the Pope in whatever manner, and whatever part of the world he should judge best. The rules laid down for the government of the society all tend to this end. A fourth vow, that of undertaking at the bidding of the Pope any mission in any part of the

world is added to the other three vows of poverty, chastity, and obedience, which latter they declare to be the duty of every member of the Society.

356. The Society of Jesus became the vanguard of the Church in her conflict with Protestantism. The progress of heresy in Germany was checked, and thousands were converted from their errors by the labors of the Jesuits. Austria, Bavaria, and Poland, where heresy had reached alarming dimensions were confirmed in the Catholic faith, and, in the main remained true to the Church. The Jesuits being everywhere the support and bulwark of the Church, we cannot be surprised that they soon won the deadly hatred of the enemies of the faith.¹

357. The common calumny of the Protestants, that the Catholic Church was hostile to learning, has been practically refuted by the numerous Jesuit colleges, founded in almost every kingdom of Europe, in which the humanities, philosophy, and the sciences were taught with great skill and success. The society of Jesus increased rapidly. When St. Ignatius died in 1556, it was firmly established in many countries of Europe and engaged in successful missions in Asia, Africa, and America. It possessed upwards of a hundred houses and colleges, and numbered more than a thousand members divided among twelve provinces.

358. Many Jesuits became martyrs of charity, others suffered actual martyrdom in China, India, Japan, and North and South America. Even European countries, where heresy prevailed, were watered with their blood. In England, where the first Jesuits arrived in 1580, they were hunted down like wild beasts. Fathers Cornelius, Walpole, Filcock, Campion, Briant, and Page were executed under Elizabeth; Father Oldcorne and the two Garnets under James I.²

359. The *Capuchins*, a branch of the great Franciscan Order, were instituted by Mattaeo di Bassi of Urbino. Their special object is the strict observance of monastic poverty as prescribed in the Rule of St. Francis. They were to have no revenues, but to live by begging. In 1528, they obtained from Clement VII. permission to wear beards and

¹ The advice given by Calvin that "the Jesuits, who most oppose us, should either be killed, or if this cannot well be done, driven away; and at any rate, put down by lies and slander;" remains to this day the common watch-word of heretics and infidels. "Use your best endeavors," the Genevan Reformer writes, "to rid the country of these scoundrels . . . Such monsters should be dealt with as was done here in the execution of Michael Servetus, the Spaniard."

² "From a rough calculation it would appear that, from 1540-1773, 21,000 Jesuits were employed in foreign missionary work. During this period 500 Jesuits are recorded to have won the martyr's crown; some at the hands of the heathens, others through the persecutors of Northern Europe. Of these martyrs, 3 have been canonized, 75 beatified, and 27 declared venerable."—Catholic Missions, July 1896.

to use the long-pointed capuche, or cowl, from which they derive their name. The new Order spread rapidly and became very popular. The Capuchins labored, with much success, in reclaiming to the true faith numberless Protestants in Germany, Savoy, and Switzerland. There are other branches of the Franciscan Order called the *Recollects* and *Alcantarines*; the former founded, in 1500, by Blessed John Guadalupe, the latter in 1555, by St. Peter of Alcantara. Both are required to observe the original rigor of the institute. There is no essential difference between the two Orders; the Alcantarines, however, wear a white habit.

360. Special congregations, aiming at the strict observance of the original rule, arose, likewise, in other religious Orders. The *Discalced Carmelites*, both male and female, were instituted by St. Teresa. The new institute which was approved by Gregory XIII. in 1580, extended rapidly into all the Catholic countries of Europe. About the same time the *Discalced Augustinians* were founded by Father Thomas of Jesus.

361. Among the reformed monks, particular attention is due to the Maurists, who rendered such priceless services to the cause of secular and sacred learning. The *Congregation of St. Maur*, as this reformed institute called itself, was established in France in 1618, with the view of reviving the pristine austerity of the rule of St. Benedict, and for the advancement of literature and learning. Those famous and highly valued "Benedictine editions" of the Greek and Latin Fathers, all came from members of the Congregation of St. Maur.

362. To spread an ecclesiastical spirit among the secular clergy, and reform the manners of the Catholic laity, were the principal objects of several new Orders. The "*Clerks Regular*," as the members of these communities called themselves, were priests, observing a common rule of life, and devoting themselves to the education of the clergy, the instruction of the people, the care of the sick and the orphans, the conducting of missions, and similar works. They were: 1. The "*Theatines*," founded in 1524, by St. Cajetan and Archbishop Peter Caraffa of Theate, afterwards Pope Paul IV.; 2. The "*Clerks Regular of Somascha*," instituted by St. Jerome Æmiliani in 1530; 3. The "*Clerks Regular of St. Paul*," or, "*Barnabites*," also founded in 1530; 4. The "*Clerks Regular, Minors*," instituted in 1588; and 5. The "*Clerks Regular*," or "*Servants of the Sick*," founded by St. Camillus Lelis. Similar to the last-named were the "*Brothers of Mercy*," founded by St. John of God in 1540, for the care of the sick in hospitals, to which they bind themselves by an additional vow.

363. Besides these, there were the "Congregations of Secular Priests," resembling in their aim and organization the preceding orders: 1. The "Oratorians," founded by St. Philip Neri, in 1558; 2. The "Oblates of the Blessed Virgin and St. Ambrose," instituted by St. Charles Borromeo in 1578; 3. The "Piarists," or, "Fathers of the Pious Schools," an institute founded at Rome by St. Joseph Calasanz, about 1600; 4. The "Lazarists," or "Fathers of the Mission," instituted by St. Vincent of Paul, in 1624; 5. The "Eudists," established by Père Eudes, under the name of Jesus and Mary, in 1643; and 6. The "Sulpicians," or "Priests of the Congregation of St. Sulpice," a community founded by the sainted Jacques Olier, in 1642,—their chief object being the direction of ecclesiastical seminaries and the training of candidates for the priesthood.

364. Among women, also, the religious life underwent a most beneficial awakening. The Order of the "Ursulines," so called because it is placed under the patronage of St. Ursula, was founded by St. Angela Merici, in 1537. The work of teaching was, from the beginning, the distinctive employment of this community. It received the papal approbation, in 1612. The holy widow Frances de Chantal, under the direction of St. Francis de Sales, became the foundress of the "Order of Visitation." The venerable Margaret Alacoque, so well known in connection with the devotion to the Sacred Heart, belonged to this Order, which was approved by Pope Paul V. in 1618.

365. The "Institute of the Blessed Virgin Mary," was established by Mary Ward about 1603. These Sisters known, also, as "Loretto Nuns," in Germany as "English Virgins," are principally devoted to the care of female boarding institutions. The Order worked great good in England during the persecutions. "The institution of the "Sisters of Charity," also called "Grey Sisters," so famously known all over the world, owes its origin to St. Vincent of Paul, and was founded by him in 1634, while the "Sisters of the Good Shepherd," whose object is the reformation of fallen women, date from the year 1646.

SECTION.—XXXIII. THEOLOGICAL CONTROVERSIES.

Immaculate Conception.—Doctrine of the Franciscans—Of the Dominicans—Of the Council of Trent—Baius—His Errors—Controversy on Grace—Thomists and Molinists—Jansenius—His "Augustinus"—Jansenists.

366. In the twelfth century, the question concerning the "*Immaculate Conception*" of the Blessed Virgin—that is, of her immunity, through the merits of her divine Son, from original sin—began

to agitate the minds of theologians. The controversy was subsequently carried on with great warmth, especially between the Franciscans and Dominicans. The former following Duns Scotus, who thought it more consonant with the teachings of the Church and the testimonies of the Fathers, and more becoming the dignity of the Mother of God, that she never contracted original sin, defended the doctrine of the Immaculate Conception; while the Dominicans, on the authority of St. Thomas Aquinas, who held that Mary was only sanctified in the womb after the animation of her body (*post corporis animationem*), denied that prerogative of the Blessed Virgin.

367. The Holy See, though delaying to declare it as an article of faith, invariably supported the doctrine of the Immaculate Conception. The Roman Pontiffs,—Sixtus IV., Pius V., Paul V., and Gregory XV.—approved of the Feast of the “Conception of the Blessed Virgin” and of the office composed for it, and forbade the contrary doctrine to be taught and preached. The Fathers of Trent, adopting the well-known declaration of St. Augustine that, when speaking of sin, the Blessed Virgin, on account of the honor of the Lord, must always be excepted, affirmed in the decree concerning original sin, that “it was not their intention to include in it the Blessed and Immaculate Virgin Mary, the Mother of God.”

368. *Michael Baius*, doctor and professor of Theology at Louvain, misinterpreting the doctrine of St. Augustine, advanced new opinions on original justice, grace, and freedom of will. His lectures on these subjects excited much opposition among his academic colleagues, especially among the Franciscans. The principal errors conched in the doctrines of Baius are, that original justice is an integral part of human nature, and not a free gift of God; that fallen man, being utterly depraved in his nature, is incapable of doing good; that all actions of man, in the natural order, are sinful; and that divine grace constrains man to be and to do good. In 1567, Pope Pius V. condemned seventy-six propositions, representing the teachings of Baius, as erroneous and heretical, which sentence Gregory XIII. renewed in 1579. Baius, who died in 1589, submitted to the papal decision. But his tenets, which are hardly distinguishable from those of Calvin, struck root, and passed from his disciples to Jansenius in the next century.

369. The errors of Baius gave rise to an animated controversy between the Dominicans and Jesuits on the efficacy of grace and its relation to the freedom of the will. The Dominican theologians, adopting the Thomist theory on the subject, maintained that grace is efficacious of itself independent of the human will. Grace becomes

efficacious, as they expressed it, by "physical premotion" on the part of God, which is infallibly followed by the consent of the will on the part of man.

370. The Jesuits met the doctrine of intrinsic efficacy of grace and physical premotion with a vigorous opposition. Louis Molina, in 1588, published his famous book, entitled *Liberi Arbitrii cum Gratiæ donis concordia*, in which he maintains that grace becomes efficacious by the consent of the will which accepts it; and that God predestines those whom he foresees will correspond to grace.

371. The controversy waxed warm amongst theologians who became divided into two camps under the names of *Thomists* and *Molinists*. Clement VIII. calling the whole matter before his tribunal, instituted the famous Congregation *De Auxiliis* for the examination of the question. After years of discussion, Paul V. in 1607 dismissed both parties, permitting them to hold their respective opinions, provided they did not stigmatize their opponents with heresy.

372. The disputes were revived and inflamed by the treatise, which Jansenius, in 1640, published on grace and fallen nature. *Cornelius Jansenius*, born in 1585, was professor at Louvain; afterwards he became bishop of Ypres. Being averse to the theological views of the Jesuits, he concerted with his friend Hauranne, abbot of St. Cyran, a new system of doctrine concerning the working of divine grace. He published his system in a book which, from St. Augustine, of whose doctrine the author, as he professed, attempted to give a faithful statement, is entitled *Augustinus*. The book is in three parts; the first contains a history of the Pelagian heresy; the second and third treat of grace, fallen nature, and the Semipelagian errors.

373. Jansenius, who died in 1638, submitted his "*Augustinus*" to the Pope's judgment, though he could not believe that the work contained doctrinal errors. But such it comprised. It gave rise to a new heresy, which denied the freedom of will and the possibility of resisting divine grace, wherefore Urban VIII., in 1624, condemned the work as reviving the errors of Baius; and Innocent X., in 1653, denounced as heretical five propositions, to which the errors of Jansenius were reduced.

374. The "*Disciples of St. Augustine*," as the Jansenists styled themselves, making a distinction between what they called the *question of right* (*quæstio juris*) and the *question of fact*, (*quæstio facti*) were willing to admit that the five propositions condemned were false, but they denied that the book of Jansenius contained them in the sense condemned—a question of fact, on which, as they maintained, the Church might err. Alexander VII., however, in 1656, declared that

the five propositions were contained in "Augustinus," and were condemned in the sense in which the author used them. The leaders of the Jansenist party at this time were Antoine Arnauld, doctor of the Sorbonne, and Pascal, author of the famous "Provincial Letters."

SECTION XXXIV.—THEOLOGICAL SCIENCE AND RELIGIOUS LIFE.

Literary Activity of the Clergy—Baronius—His "Ecclesiastical Annals"—Bellarmine—His Principal Works—Dogmatic and Moral Theology—Eminent Theologians—Canon Law—Exegetics—History—Saints of this Epoch—Sanctity of the Church.

375. All the different branches of science and literature, during the course of this epoch received a fresh impulse and a new degree of lustre and improvement. The eminent writers that adorned the Church, especially in Italy, France, and Spain, where the ecclesiastical sciences were cultivated with much ardor, were many in number. The Maurists and Dominicans, the Jesuits and Oratorians, and even the secular clergy counted in their ranks many persons, distinguished for their genius and erudition, who, by their theological or literary productions contributed much to the propagation and improvement of both sacred and profane learning. We shall here mention only those writers, with whom it is necessary for a student of ecclesiastical history to be acquainted.

376. At the head of the eminent men, found among the regular clergy, must be placed the Cardinals *Baronius* and *Bellarmino*. Both obtained immortal fame, the one as historian, the other as controversialist. Baronius, a member of the Oratory, was the author of the famous "Ecclesiastical Annals," a work of stupendous research and learning, the equal of which has not been written to the present day. This work, which ranges from the year 1 of the Christian Era, to 1198, and which gained for the author the honorable title of "Father of Ecclesiastical History," was undertaken to oppose the compilation of the "Centuriators of Magdeburg," a history of the Church written in an intensely Lutheran and hostile spirit. Baronius died in 1607.

377. The principal works of Bellarmine, a Jesuit, and nephew of Pope Marcellus II., are his "*Disputationes de controversiis Christianæ Fidei Articulis*," and "*De Scriptoribus Ecclesiasticis*," the latter a sort of Patrology. This renowned and formidable champion of the Catholic Church died in 1620. Other eminent controversialists, besides those already mentioned in the history of the Reformation, were Thomas Stapleton, professor at Douay, the Jesuit Gregory of Valentia, and the Cardinals Perron and Hosius.

378. A fresh impetus was given to the study of dogmatic theology

by the controversies with the Reformers on almost all the Catholic dogmas, and with the Jansenists on the doctrine of grace. The greatest names among the dogmatic theologians, in this age, are, besides Bellarmine, his brother Jesuits, Vasquez (d. 1604), Suarez (d. 1617), Petavius (d. 1652), Lessius (d. 1623), and Cardinal de Lugo (d. 1660); and the Dominicans, Cardinal Cajetan (d. 1534), Melchior Canus (d. 1560), Victoria (d. 1549), Bannez (d. 1604), and Alvarez (d. 1640).

379. Moral theology was treated in this period with greater completeness, and arranged in a more systematic manner for practical use. In this sphere excelled, especially, Cardinal Toletus, (d. 1596); Molina, Laymann, Escobar, and Basenbaum, all of the Society of Jesus. In Canon Law conspicuous were Cardinals Parisius, Simonetta, and Cervantes, and Bishop Barbosa of Ugento (d. 1649).

380. Great advance was made in Biblical studies during the present epoch. The aid given to the study of exegetics, especially by the fathers of the Society of Jesus, was remarkably valuable. To prove this it is only necessary to cite such names as Maldonat (d. 1583); Salmeron, Toletus, and Cornelius à Lapide (d. 1637). Another celebrated interpreter of the Scripture was William Estius, chancellor of the University of Douay¹ (d. 1613.)

381. Fathers Pallavicini, Rosweyde, and Bolland, of the Society of Jesus, obtained great fame as historians. The two last named conceived and carried out the great design of the famous "Bollandist Lives of the Saints." Pallavicini, who became Cardinal, was the author of a "History of the Council of Trent," a work written to refute the misstatements of Paolo Sarpi, an excommunicated Servite friar, on the same subject.

382. At the very time when the Reformers decried the Church as being degenerate and void of all higher life, she produced a glorious array of saints, whose holy lives were shining patterns of faith and heroic virtue. The sixteenth and seventeenth centuries were adorned by such holy persons as St. Charles Borromeo, Cardinal, and Archbishop of Milan (d. 1584), so justly celebrated for his exemplary piety and his unparalleled liberality and beneficence; St. Francis de Sales, Prince-Bishop of Geneva (d. 1622), who brought back by the power of his gentleness 72,000 Calvinists to the Catholic faith; St. Vincent de Paul, the father of the poor and afflicted; St. John of the Cross, co-laborer of St. Teresa in reforming the Carmelite Order; St. John

¹ At Douay, in Flanders, was begun, about 1580, the translation of the Holy Scriptures current among English speaking Catholics. Hence the name of "Douay Bible." The divines who undertook the work were Drs. William Allen, afterwards cardinal, Gregory Martin, Richard Bristow, and John Reynolds. The New Testament was published in 1582 at Rheims, the Old Testament in 1609 at Douay.

of God ; and St. Philip Neri (d. 1595), honored to this day as the "Apostle of Rome."

383. The Society of Jesus produced, besides St. Ignatius, its illustrious founder, such saints as Francis Xavier, the Apostle of India and Japan ; Francis Borgia, third general of the order ; Francis Regis, the Apostle of Southern France ; Stanislaus Kostka (d. 1568) ; and Aloysius Gonzaga (d. 1591.) We meet, besides, at this period such eminent men as St. Turibius, Archbishop of Lima ; St. Thomas of Villanueva ; St. Cajetan ; St. Pius V ; St. Peter Alcantara ; St. Camillus Lelis ; St. Joseph Calasanctius ; St. Joseph Cupertino, and many others.

384. Among the female saints flourishing in this time, we mention particularly St. Jane, Queen of France and foundress of the nuns of the Annunciation ; St. Teresa and St. Magdalena de Pazzi of the Carmelite Order ; St. Angela of Merici and St. Frances de Chantal, foundresses, the one of the Ursulines, the other, of the Visitation Order ; St. Catherine of Ricci, and St. Rosa of Lima, the first canonized saint of America—both of the Dominican Order.

385. The lives and examples of these saints, which could not but exert a beneficial influence on the masses of the people, loudly proclaimed the sanctity of that Church which the self-styled Reformers were wont to denounce as degenerate and corrupt. Saints, properly so called, are to be found nowhere except in the Catholic Church, a fact which even fair-minded Protestants admit. "It is only in that Church," says Leibnitz, "which preserved the name and character of Catholic, that we find those superhuman examples of heroic virtue and spiritual life ; but there they are everywhere manifested and cherished."

386. The ascetical works which some of these saints have written on Christian life and Christian perfection have been a guide and afforded spiritual comfort to many souls even in these latter days. Of this nature were the "Spiritual Exercises" of St. Ignatius ; the incomparable "Introduction to a devout Life" of St. Francis de Sales ; the writings of St. Charles Borromeo, St. John of God, St. Theresa, the pious Louis of Granada, and others, which contributed much to revive and nourish the spirit of piety and religion in the hearts of the faithful.

SECOND EPOCH.

FROM THE MIDDLE OF THE SEVENTEENTH CENTURY
TO THE VATICAN COUNCIL.

OR,

FROM A. D. 1650 TO A. D. 1870.

INTRODUCTORY REMARKS.

Macaulay on the Decline of Protestantism—Deplorable Results of the Reformation—Sects—Atheism—Dr. Brownson—Protestantism essentially Intolerant—Led everywhere to Insurrection and Civil Wars—St. Bernard on the Perpetuity of the Church.

1. For three whole centuries, Protestantism had had full sway and perfect freedom of action throughout half of Germany and all of Northern Europe. What have been its progress and the practical results of its influence? Macaulay in his famous Essay on the Popes answers the question by saying: "We often hear it said that the world is constantly becoming more and more enlightened, and that this enlightenment must be favorable to Protestantism, and unfavorable to Catholicism. We wish that we could think so. But we see great reason to doubt whether this will be a well-founded expectation. We see that during the last two hundred and fifty years, the human mind has been in the highest degree active, that it has made great advances in every branch of philosophy, that it has produced innumerable inventions, tending to promote the conveniences of life——yet we see, that, during these two hundred and fifty years, Protestantism has made no conquests worth speaking of. Nay, we believe that as far as there has been a change, that change has, on the whole, been in favor of the Church of Rome."

2. Christ came on earth to establish a Church which he endowed with absolute authority in matters of religion. He made her the mouth-piece of infallible truth: "The pillar and ground of the

truth." By rejecting that divinely constituted authority, and substituting, in its stead, the right of private judgment, the Reformers brought about a lamentable confusion of doctrine, and paved the way for a countless multitude of conflicting heresies. Sect after sect sprang into existence; the countries in which Protestantism became predominant, literally swarmed with them. All, of course, professed themselves to be founded upon the Bible. In spite of every effort to coerce the licentious spread of schism, divisions still continued to multiply, and the eternal Truth was asserted to have taught as many different systems of faith, as there are expounders of the Bible. Such, then, was the influence of the Reformation on the doctrines of Christianity! It found but one faith on the earth; and it created a hundred new ones, all contradicting one another.

3. But Protestantism is answerable for still greater evils: it logically leads to the denial of all religion, to atheism, and therefore, to nihilism—for to deny that God exists, is to deny that anything is, "Protestantism, as we now find it, and even as it was virtually, in the sixteenth century," writes one of the most logical thinkers of the age, Dr. Brownson, "is not merely the denial of certain Catholic dogmas, is not merely the denial of the Christian revelation itself, but really the denial of all religion and morality, natural and revealed. It denies reason itself, as far as it is in the power of man to deny it, and is no less unsound as philosophy, than it is as faith. It extinguishes the light of nature, no less than the light of revelation, and is as false in relation to the natural order as to the supernatural. Even when Protestants make a profession of believing in revelation, they discredit reason."

4. Protestantism is essentially intolerant and hostile to the Catholic Church. Nowhere, on obtaining power, did it permit Catholics to enjoy the exercise of their religion, even in private. "Protestantism," the same Brownson remarks, "is really in its very nature and essence an earnest and solemn protest against religious liberty." In point of fact, the Reformers were themselves the most intolerant of men, not only towards the Catholic Church, but even towards each other, and Protestants have very generally violated the fundamental principle of their own sect—the right of private judgment—and, in the name of religious liberty, have practised the most cruel and unjust tyranny over man's conscience.

5. This assertion may seem harsh, but it is nevertheless true. A proof of it we see in their public protestation at the Diet of Spire in 1529, against the free exercise of the religion of their Catholic fellow-citizens, from which the Reformers and their followers received the

significant name "Protestants." This is evident also from the teachings of the Reformers themselves. They defended the proposition that the people were authorized to take up arms, and resist, and even expel their rulers, if they oppressed the true religion—Protestantism—and introduced idolatry—Catholicism. The Lutherans in Germany, the Calvinists in Switzerland, and the Huguenots in France, received express approval from their preachers for their wars of religion. So did the new believers in England, Scotland, and the Netherlands.

6. The pernicious doctrines broached by the Reformers, were bearing their fruit; they everywhere led to insurrection and civil wars. Protestantism was in sympathy with every revolt against established authority, especially the authority of the Church. The Church was plunged into the greatest conflict with which she ever met since the time of her foundation by Christ. Neither the violence of the persecutions under the Roman Emperors, nor the fierce attacks of the early heresies on Catholic doctrines; neither the devastating inroads of the Northern Barbarians, and later on, of the Turks; nor the prolonged contest between the Papacy and the Empire, had been so dangerous as the cruel warfare that has been waged against the Church of God ever since the outbreak of the Reformation.

7. But, "the Church of God," says St. Bernard, "has from the beginning been often oppressed and often set free. The arm of the Lord, is not shortened, nor become powerless to save her. He will, without doubt, once again set free His Bride, whom He has redeemed with His blood, endowed with His Spirit, and adorned with heavenly gifts." "He will set her free, I repeat He will set her free." The Catholic Church, the work of God Incarnate, has a supernatural life, and the most secure pledge of endurance till the end of the world. Thousands of years may pass by, but she will neither decay nor alter. To her belongs the promise: "On this Rock I will build my Church, and the gates of hell shall not prevail against it." (Matt. xvi. 18.) "When we reflect on the tremendous assaults which she survived," Macaulay aptly remarks, "we find it difficult to conceive in what way she is to perish."

CHAPTER I.

PROPAGATION OF CHRISTIANITY.

SECTION. XXXV.—MISSIONS TO THE HEATHEN IN ASIA AND AFRICA.

Christianity in China—Dispute about Chinese Customs—Persecutions of the Christians—Christianity in India—Distinguished Missionaries—Missions in Tong-King—Inhuman Persecutions—Missions in Africa—In Polynesia.

8. *In China*, the Jesuits, especially Ricci and Schall, by their scientific attainments had won from the imperial house respect for the Christian religion and toleration for its professors. In spite of the civil wars which desolated the country, the Jesuit missions flourished. Christianity spread rapidly and missionaries were always in demand. It was unfortunate that subsequently disputes about certain *Chinese customs* broke out among the missionaries, which did much to retard the progress of religion in China. For want of a better expression, the Jesuits had given to God the name *Tien-tshu*, (Lord of Heaven), or *Shangti*, (Supreme Emperor), and to the Trinity that of *King* (Holy). They also had tolerated among their converts, the observance of certain practices in honor of Confucius and departed ancestors, which, in their opinion, were purely civil, but which the Dominicans denounced as superstitious and idolatrous.

9. The Papal Legate, de Tournon, who, in 1706, had been sent to China to investigate the matter, condemned the customs tolerated by the Jesuits, and positively forbade the use of the words in question. The prohibition was confirmed by Pope Clement XI. in 1715, and again by Benedict XIV. in 1742. The condemnation of the Chinese Rites had a most prejudicial effect upon Christian missions. The consequence was a general persecution, which broke out in 1722, under the Emperor Yong-Tsching. A decree of extermination was published against the Christian religion; all the missionaries were driven from their posts: more than three hundred churches were destroyed or turned to profane uses, and above three hundred thousand Christians were abandoned to the fury of the heathen.

10. The persecution which devastated the Church in China under Yong-Tsching, continued with increased rigor during the succeeding reigns, till the year 1820. A multitude of Christians, including

princes of the imperial family, magistrates, soldiers, merchants, women, and even children, obtained the crown of martyrdom, emulating, amidst the most cruel torments, the heroism of the primitive confessors. Multitudes of converts, driven from their homes, died of starvation. But in spite of incessant persecution, Christianity continued onward in its course in China.

11. *In India*, Christianity continued to make rapid progress under the direction of the Jesuit missionaries. The Blessed John de Britto converted great numbers of Gentiles, sometimes baptizing five hundred, and sometimes as many as a thousand catechumens in a day. He was beheaded by the king of Marava, in 1693. Francis Laynez, during an apostolate of more than thirty years, converted to God upwards of fifty thousand idolators. Through the efforts of these heroic missionaries and their successors, such as Fathers Martin, surnamed the "Martyr of Charity," Bouchet, Borghese, Diaz, and a host of others, the number of converts grew more numerous from year to year. There was hope that all India would become Christian. But a severe blow was dealt to these and other missions by the suppression of the Society of Jesus.

12. The work of evangelization, commenced so successfully in *Tong-King*, in the seventeenth century, was prosecuted by the Jesuits, Dominicans, and Lazarists with wonderful success. Christian communities abounded in all parts of the kingdom. In 1677, this flourishing mission was divided into the two vicariates of Eastern and Western *Tong-King*. In 1696, a violent persecution broke out in which upwards of forty thousand Christians are reported to have suffered for the faith. But in spite of sufferings and torments which awaited the Christians, the work of conversion went on. In *Cochin-China* also, the missionaries had to undergo most trying experiences and to encounter constant dangers. Providence, however, blessed their labors, and their success was most marked and extraordinary.

13. *In Corea*. The first apostle of that "Forbidden Land," was a young native who had embraced the faith at Peking, in 1783. By means of books which he had brought from China, this first neophyte instructed his countrymen in the Catholic faith. In ten years there were 4,000 Christians in Corea. In 1794, the first missionary, James Tsin, from China arrived, and his labors in a few years increased the number of converts to 10,000.

14. This rapid progress of Christianity provoked a violent persecution which burst forth in 1795, and continued, almost without intermission, to the present time. Three bishops and a great number of priests and laics were put to death, some of them after enduring

terrible tortures. The Corea, which, in 1831, was made a vicariate apostolic, became the "Land of Martyrs." The result of the cruel persecution was a continued increase of converts. Before the outbreak of the great persecution of 1866, there were 25,000 Christians in the peninsula. Fully half that number, many in excruciating torments, died for the faith. The people of Corea show a strong disposition to embrace the faith and a rich harvest may be in store for the Catholic missions as soon as the Corean gates shall have been thrown open to foreigners. The Catholics count about 19,000.

15. A new light has dawned in our own day upon Africa, where, under the baneful influence of Islamism, Christianity had become all but extinct. *Algeria*, the largest and most important of the colonial possessions of France, contains upwards of 380,000 Catholics, nearly all French, Spanish, and Italian emigrants, distributed among three sees—the archdiocese of Algiers, and the suffragan sees of Oran and Constantine. The ancient archbishopric of Carthage, which was re-established in 1884, and includes the former vicariate of Tunis, has a Catholic population of 50,000 while the prefectures of Tripoli and Morocco count together some 11,500 Catholics.

16. The rest of Africa is fringed around on both coasts with Catholic missions, which are rapidly developing and extending over the whole of the "Dark Continent." Where, forty years ago, existed only two bishoprics (Loanda and the Two Guineas), there are to-day fifteen vicariates and fourteen prefectures apostolic, worked by Missioners of Algiers, Fathers of the Holy Ghost, Jesuits, Lazarists, and other religious Orders. Adding to these the bishoprics of Northern Africa (including Egypt), and those of the Islands of Madeira and St. Thomas, the Azores, Canaries, and Cape de Verde Islands, we obtain thirty-two dioceses or vicariates, and seventeen prefectures apostolic, with a Catholic population of over 2,642,000.¹ With a view to supplying the African missions with native priests, colleges have been founded at Cairo, Brussels, Louvain, and in Malta, in which young negroes are educated for the clerical state.

17. In *Polynesia*, which comprises the numerous islands in the Pacific, the Church has achieved a marked success. In some of these islands, where the Catholic missionaries have not been interfered with, the entire native population has been converted. In 1840, the whole of Polynesia, including New Zealand, was divided into two vicariates

¹ This includes the prefectures of Madagascar and Mayotta, the vicariate of the Seychelles, and the bishoprics of St. Denis and Port Louis in the islands of Bourbon and Mauritius respectively which together have a Catholic population of more than 400,000. The mission of Madagascar, which dates from 1855, contains some 42,000 Catholics in charge of French Jesuits.

—Western and Eastern Oceanica. Now there are in this vast region twelve dioceses and an apostolic prefecture with about 170,000 Catholics. About half of this number is to be found in the four bishoprics of New Zealand.

SECTION XXXVI.—PRESENT STATE OF THE EASTERN, AND OTHER FOREIGN MISSIONS.¹

Disastrous Result of the Suppression of the Jesuits—The Condition of the Indian Missions—The Goa Schism—Establishment of a Hierarchy—Condition of the Missions of Further India—In China—In the Philippine Islands—In Japan.

18. The suppression of the Society of Jesus, followed, as it was, by the dispersion of the religious orders in Europe during the period of the French Revolution, was a severe blow to the Catholic missions throughout the world. For sixty years the Christians of India and China were abandoned to their own exertions. Yet, in spite of this great trial, without a parallel in the history of Christianity, nearly all the missions founded by the Jesuits, Dominicans, Franciscans, and other religious orders, either in Asia or America, by special Providence survived, and, as the following will show, are to-day in a more flourishing condition than they were before their abandonment.²

19. Since the reorganization of the Indian missions under Gregory XVI., great progress has been made in the work of evangelization which necessitated the establishment of a number of new vicariates. The great mass of the Catholics are to be found in the South of India, where, in many districts, they form a considerable part of the population. The mission of Madura founded by Father de Nobile, counts over 175,000 Catholics, while the province of Verapoly, which occupies the greater part of the native state of Travancore, once the scene of St. Francis Xavier's labors, numbers nearly 400,000, including over 200,000 "Thomas Christians," or Nestorians, on the Malabar Coast, who were converted to the Catholic Church in the sixteenth and seventeenth centuries. The island of Ceylon contains a Catholic population of over 233,000.

20. The *Goa Schism*, which arose in 1843, brought serious

¹ For further particulars concerning the various missions, their position and present condition, the reader is referred to F. Werner's "Atlas of the Christian Missions," published in German and French. The introduction of 43 pages is divided into sections, filled with statistics and dates regarding the missions for each of the 20 colored maps which follow. See also A. H. Atteridge, S. J. "Notes on Catholic Missions," and *Missiones Catholicæ*, published annually by the Propaganda.

² "In India," says Marshall, author of "Christian Missions," "the prodigious fact was revealed that more than one million remained, after half a century of utter abandonment, who still clung with inflexible constancy to the faith which had been preached to their fathers, and still bowed the head with loving awe when the names of their departed apostles were uttered amongst them."

troubles to the Indian Church. By an old covenant with the Holy See, Portugal claimed a patronage over all the churches of India. After the country had passed into the possession of the English, the Portuguese government, though no longer able to execute the concordat, still refused to recognize the action of the Holy See in appointing bishops for the Catholics under British rule. For many years such appointments were made the pretexts of a schism, which militated greatly against the missions of southern India, and which the bishops and clergy of Goa and Macao did their best to perpetuate. In 1857, the schism was happily terminated, and thus several hundred thousand schismatics were reconciled to the Church.

21. The rapid progress of the Catholic Faith throughout the Indian Empire having rendered the establishment of a hierarchy very desirable, the present Pope, Leo XIII., in 1886, converted all the existing vicariates into episcopal churches among which are eight archiepiscopal sees. Including the archbishopric of Goa and the three sees of Ceylon, there are now twenty-two dioceses in India, with a Catholic population of one million and a half.

22. In *Further India*, or Indo China, comprising the kingdoms of Burmah, Siam, and Annam, Catholicity has been making steady progress, in spite of the hostility of the natives towards foreigners and the religion of Christ. The missions of the two first-named kingdoms have between 60,000 and 70,000 Christians under the care of six vicars apostolic and 120 missionaries. In the Empire of Annam there were about 400,000 Christians, in 1820. This promising mission has been the scene of cruel persecutions within the last sixty years. In the terrible persecutions, which tried the Church of Annam under the emperors Minh-Menh and Tu-Duc, five bishops and a large number of priests and laymen have sealed their faith with their blood. In our own day, under the provocation of the French invasion, (1882-1885), Christian blood has flowed in torrents. Hundreds of churches and religious institutions have been destroyed and thousands of Catholics have been massacred. But in spite of incessant persecutions, the missions of Annam, which include nine vicariates, may be said to flourish exceedingly. They count some 710,000 Catholics, over 500,000 in Tong-King, 108,500 in Cochin-China, and about 20,000 in Cambodia.

23. In *China* great efforts have been made within the last fifty years to reconstruct the missions which heathen fanaticism had destroyed during the late persecutions. The work of evangelization was much retarded by official hostility to foreigners and by the persecutions which the "Taiping Rebels," the sworn enemies of everything Christian, raised against the Church. In 1870, a popular outbreak occurred

which resulted in the massacre of two Lazarists and forty-six Sisters of Charity.

24. Nevertheless the Church of China is growing every year, especially since 1858, when France and England compelled the Chinese government to grant the Christians the free exercise of their religion. At the present day there are in China Proper over half a million Catholics governed by thirty-six bishops and two prefects apostolic, while the dependencies of the Chinese Empire—Thibet, Mondchuria, Mongolia, and Corea,—count some 55,000 Christians in charge of six vicars apostolic.

25. In the *Phillippine Islands*, a Spanish possession, by far the greater part of the population is Catholic. There is a hierarchy composed of an archbishop and four suffragans, ruling over 5,800,000 subjects. The progress of the Church among the non-Christian population, which is estimated at about 500,000, is very rapid. The Dutch Indies—Sumatra, Java, Borneo, and the Moluccas—form the vicariate of Batavia, which contains some 46,000 Catholics. In Sarawak, in the north of the island Borneo, there is the prefecture of Labuan, where English missionaries from Mill Hill have been at work since 1881.

26. In *Japan*, in spite of numberless persecutions, and utter abandonment for two long centuries, the Christians had not all perished. There were still to be found in the interior of the Empire many persons who secretly practised the religion of their Catholic ancestors, as is proved by the many martyrdoms which occurred even during the present century. As late as 1829, a woman and six men were crucified as "obstinate Christians." In 1856, some eighty persons were discovered near Nagasaki professing the proscribed religion of Christ, for which offence they were subjected to cruel tortures and imprisonment.

27. A fresh persecution raged between 1867 and 1872. Many hundred Catholic families were dispersed and exiled to pagan districts, and some 3,000 were thrown into prison. It was only at the instance of the foreign ambassadors, notably the American and English, that the persecution was brought to an end and the persecuted Christians obtained permission to return to their homes and to profess their religion. Since then Catholicity is making rapid advances in Japan. There are four bishoprics, which contain about 60,000 Catholics, the increase in the last ten years amounting to over 30,000.¹

¹ A regular hierarchy has been established in Japan this year (1890), with the Metropolitan see at Tokio, and three episcopal sees at Nagasaki, Osaka, and Hacodate, to take the place of the three vicariates, which have existed since 1888.

SECTION XXXVII.—PRESENT STATE OF THE GREEK AND OTHER
SCHISMATIC CHURCHES.

The Oriental Churches—Their Present Forlorn Condition—Their Aversion to Protestantism—Number of Orthodox Greeks—The Greek Patriarch of Constantinople—His Jurisdiction greatly Diminished—Other Greek Patriarchs—The Russian Church—Cause of the Schism—Efforts of the Popes to restore Union—Patriarchate of Moscow—Peter the Great—The “Holy Synod”—Other Schismatical Churches—Their Present Degradation.

28. From a very early period, the numbers of the Eastern Catholics have been greatly diminished by the inroads of the Arian, Nestorian, Eutychian, and other heresies. To-day the great majority of the Oriental Christians are, and have been for ten centuries, outside the pale of the Catholic Church. These are the Nestorians of Persia; the Syriac Jacobites; the Schismatical Armenians; the Copts, or Monophysite Christians, of Egypt and Abyssinia; and the Schismatical Greeks and Russians.

29. The Oriental Churches prospered as long as they were in communion with Rome; since the date of their separation they have constantly declined. Their long separation from the Chair of St. Peter has led them into many abuses and even errors. Torn from the trunk of the true Church, they are sapless branches, void of all intellectual life and activity. It is an undeniable fact that since their secession from Rome the Oriental Churches have not produced any great ecclesiastic nor saint, nor held one Council worth mentioning.

30. It is a notable feature in these Oriental Churches, that they reprobate the errors of Protestantism as obstinately as they reject the spiritual supremacy of the Roman Pontiff. In several successive synods, held at Jerusalem and Constantinople, the Greek patriarchs energetically rejected the errors of Luther and Calvin. In 1638, a Greek Synod condemned and deposed the two patriarchs Cyril Lucaris of Constantinople, and Metrophanes of Alexandria, for holding Calvinistic principles and for their attempts to unite the Orthodox with the Reformed Church.¹

31. The *Schismatic Greeks*, or “Orthodox Greeks,” as they call themselves, are estimated at 76,000,000. Of these 64,000,000 are in the Russian Empire, and about 12,000,000, in Turkey and other coun-

¹ It is deserving of note that all the Oriental Churches, no matter how much separated from each other by sectional feelings and sectarian prejudices, unanimously agree with one another and with the Roman Catholic Church in all the doctrines rejected by Protestants—the Real Presence of our Lord in the Holy Eucharist, Transubstantiation, the Sacrifice of the Mass, the Veneration of Images, the Invocation of Saints, the number of the Sacraments—a proof that these articles of belief and these Catholic usages prevailed in the Church as early as the fifth century.

tries. The spiritual head of the Greek Church in the Ottoman Empire is the Patriarch of Constantinople. He is superior in rank to the Patriarchs of Alexandria, Jerusalem, and Antioch, and assumes the title of "Ecumenical Patriarch." He has not only spiritual, but also a kind of temporal jurisdiction; as he is the supreme arbiter in all civil disputes between his subjects. In the discharge of his official duties, he is assisted by a council, called the "Holy Synod," which is composed of twelve bishops of metropolitan rank.

32. The jurisdiction of the Patriarch of Constantinople, which formerly extended over all the Greeks and Bulgarians in the Ottoman and Russian Empires, has been greatly diminished within the last three centuries. The Russian Church was emancipated by the erection of a patriarchate at Moscow, in 1589, and made wholly independent by the foundation of the "Holy Synod" at Petersburg, in 1721. The bishops in the kingdom of Greece declared their independence in 1833, and more recently also the Bulgarian Church asserted its autonomy, and placed itself under an exarchate, or primate, who is independent of Constantinople.

33. The second place in rank belongs to the Patriarch of Alexandria. His jurisdiction extends over Egypt, Lybia, Nubia, and Arabia: but he counts only about 5,000 subjects. Next comes the Patriarch of Antioch, whose jurisdiction extends over about 28,000 Greeks in Syria, Cilicia, Mesopotamia, Isauria, and other Asiatic provinces. The Patriarch of Jerusalem, who resides at Constantinople, rules over about 15,000 souls in Palestine. These patriarchs have their own officials and synods, and are independent of the Patriarch of Constantinople, with the exception that they can have relations with the Ottoman Government only through him.

34. The *Russian Church* agrees with the Orthodox Greek Church, both in doctrine and liturgy; in administration, however, she is distinct, being governed, not by a patriarch, but by the "Holy Synod" of Petersburg. The custom of receiving the metropolitans from Constantinople, on which she had been made dependent, could not but result in drawing also the Church of Russia into the schism of the Greeks, although the separation from Rome did not take place till half a century after. Thus, in the beginning of the twelfth century, Nicephorus, sent from Constantinople as patriarch of Kiew, then the principal see of the Russian Church, avowed himself a schismatic. Prince Alexander of Moscow, indeed, returned to the communion and died in the faith of the Catholic Church, in 1262; but under his successors the separation from Rome was rendered complete.

35. Repeated attempts at re-union were made by the Roman

Pontiffs, chiefly by Alexander III., Innocent III., and lastly by the Council of Florence. The bishops of Northern Russia, and the dukes of Moscow steadily opposed the union, while the metropolitan of Kiev and his eight suffragans accepted it, and remained in communion with Rome till 1520, when they also fell away into schism. All subsequent attempts of the Popes to unite the Russians with the Latin Church proved fruitless.

36. After the conquest of the Greek Empire by the Turks in 1453, the Czars of Moscow took occasion to free the Russian Church from all foreign dependence, and subject the ecclesiastical power to their own. This was accomplished, in 1589, by the erection of the Patriarchate of Moscow. In that year Jeremiah II., Patriarch of Constantinople, at the instance of Czar Feodor, raised Job, metropolitan of Moscow, to the dignity of patriarch, who was recognized as such also by the other Greek patriarchs. In order to complete the hierarchy of the Russian establishment, four metropolitan sees were instituted—at Novgorod, Kasan, Rostov, and Kroutitsk—and six archbishops, with eight bishops, were added to the ranks of the clergy.

37. In 1613, Michael Romanoff, the founder of the present imperial family, was elevated to the throne. His third descendant was Peter, known in history as the Great. Under his reign the entire subjection of the ecclesiastical to the imperial power was completed. For, after the death of Hadrian, in 1700, Peter purposely left the patriarchate vacant, and then, in 1721, replaced it by the "Holy Synod" which depended entirely upon the Czar. Though Peter did not, in his time, formally assume the title of Head of the Church, it was done by his successors.¹ By the suppression of the patriarchate all danger of conflict between Church and State was, indeed, averted, but with it disappeared also the independence of the former, and much of its energy and vitality. It became practically the vassal of the Crown, and an important, even the most important, of the departments of State, under the absolute rule of the Czar.

38. The Czar is the real head of the Russian Church; he can do everything but officiate. He nominates all the bishops as well as the members of the synod, who, on entering office, swear that "they recognize the monarch of all Russia as the supreme judge of this

¹ "The members of the first synod had to humble themselves so far as to promise obedience to the Czarina Catherine, whom Peter had married in defiance of the canons, his legitimate wife being still alive. The Greek Church admits divorce in case of adultery; but Peter did not forward that reason or any other cause which could nullify his first marriage. Besides, no ecclesiastical decision ever intervened to declare the marriage void. The conduct of Peter recalls that of Henry VIII." Professor Lamy, in the "Dublin Review," April 1881.

ecclesiastical college." The bishops are all equal, and under the immediate jurisdiction of the Holy Synod, which has power to transfer, and even to depose them. They must be unmarried and are therefore chosen from the regular, or "black clergy." But the "white" or secular clergy must be married, and are mostly sons of "Popes," as the Russian priests are called.

39. There are in the Russian Empire in all about 53 archbishoprics and bishoprics with 36,000 parishes. In 1764, Catherine II., who assumed the prerogative of "Defender of the Faith," confiscated all the Church property.¹ Since then the entire clergy receive their sustenance from the government. The Russian government does not allow members of the "Orthodox Church" to embrace any other confession of faith, nor, above all, to become Catholics. The most severe penalties—corporal punishment, exile, imprisonment—are incurred by those who are guilty of apostasy from the national Church.

40. The hierarchical constitution of the other schismatic communities in the East—the Nestorian, Armenian, Jacobite, and Coptic—differs little from that of the Greek Church. They all have their own liturgy and are governed by a "Catholicos," or a Patriarch, to whom they render obedience. He confirms and consecrates the metropolitans and bishops, who are usually taken from the monks; the secular clergy being married are debarred from these dignities. The condition of these once flourishing churches is most degrading. Having rejected the mild rule of the Vicar of Christ, they have become the handmaidens, or rather the slaves, of the State. The ignorance and corruptions of their priesthood are notorious. Simony and bribery prevail, to a dreadful degree, both among the higher and lower clergy.

¹ "The religious establishments in Russia were very numerous and very wealthy; many were very ancient, with exclusive and peculiar privileges dating back anterior to any codified laws. There were in all 537 monasteries and convents, whose vast possessions comprised 130,000 peasant houses and many hundreds of thousands of serfs; the richest was the great Troitsa monastery, near Moscow, which owned 30,400 houses and upwards of 100,000 serfs, representing, at the present time, a value of nearly four millions sterling; then came the official property of the patriarchate, which was reckoned at 8,900 houses, and that of the see of Rostov, comprising 4,400 houses, with proportionate numbers of serfs."—A. F. Heard. *The Russian Church*.

² See page 203, § 206; and page 208, § 216.

SECTION XXXVIII.—MISSIONS TO THE SCHISMATICAL SECTS OF THE EAST.

United Greeks—Melchites—Græco-Roumanians—Ruthenian Catholics—Catholicity in the Balkan Countries—Armenian Catholics—Maronites—Syrian and Chaldean Catholics—Catholicity in Egypt--In Abyssinia—Marriage of the Clergy.

41. Great numbers of Greek schismatics were, from time to time, brought back to the Church, especially in the seventeenth and eighteenth centuries. These retain their ancient rites and the canon law to which they have been accustomed, but acknowledge obedience to the Pope. The name of "United Greeks," given to the Greeks in communion with Rome, includes the Melchites in the East; the Greeks in Italy, and the Græco-Roumanian and Ruthenian Catholics.

42. The *Melchite Church* in Syria and Egypt, which dates from the conversion of the Greek Patriarch Athanasius of Antioch, in 1686, numbers upwards of 35,000 members. It is governed by four archbishops and seven bishops, all subject to the Patriarch of Antioch, who also administers the patriarchates of Jerusalem and Alexandria, through vicars. The Greek Catholics in Southern Italy, who came thither from Albania and other parts of the Greek Empire, after its invasion by the Turks, are estimated at 30,000. They have their own clergy and follow the Greek rite, but in other respects are subject to the bishop of the diocese in which they live.

43. A re-union of the Greeks, or *Græco-Roumanians*, in Hungary and Transylvania, was accomplished in 1699, when their bishop, Theophilus, became a Catholic. They number over 1,000,000 and form an ecclesiastical province with one archbishop and three suffragan bishops. The *Ruthenian Catholics* are numerous in Poland and the Austrian dominions. In Russian Poland there are some 250,000 Catholics of the Ruthenian rite; in Prussia, 40,000, while Hungary and other Austrian provinces count as many as 2,000,000. They use the Greek liturgy translated into old Slavonic.

44. In the Balkan countries, including Bosnia, Herzegovina, European Turkey, the kingdoms of Greece, Roumania, and Servia, and the principalities of Montenegro and Bulgaria, there are ten archbishoprics, and seventeen bishoprics, or vicariates; having a Catholic population of about 500,000. Among the schismatics in these countries, especially among the Bulgarians, there exists a strong and steadily growing feeling in favor of a re-union with the Catholic Church. The Catholics of Bulgaria are governed by an archbishop and two bishops of their own rite, with the title of Vicars Apostolic.

45. Among the Schismatic *Armenians*, especially of Asia Minor,

Catholicity is making rapid progress. An entire diocese of converted schismatics has been erected within the last twenty-five years. The Armenian Catholics have three archbishops and fifteen bishops, subject to the Patriarch of Cilicia, whose jurisdiction extends over part of European Turkey, all Asiatic Turkey, excepting Palestine, and over Egypt. They count in all about 150,000 souls. The "Mecchitarist Congregation" was founded in 1702 for the special purpose of instructing and converting the Armenian nation. The present Pope, Leo XIII., in 1881, established in Asia Minor, an Armenian Mission, which he entrusted to the Jesuits, and in 1883, he founded at Rome a new ecclesiastical college for Armenians.

46. Besides the Melchite and Armenian Catholics, also the *Maronites*, and the "Syrian" and "Chaldean Christians" in Asia have their own Patriarchs and bishops, and follow their own ritual. The Maronites in Syria were all re-united to the Church in 1182, after abjuring the Monothelite heresy. They are reckoned at 150,000. "The Maronite Patriarch of Antioch," has under his jurisdiction eight archbishops and one bishop, who rule over 400 parishes, and 500 secular priests. In 1889, the Maronite bishops met in council at Surfa.

47. The *Syrian Christians*, or Catholics, who are converts from the Jacobite, or Monophysite Church in Syria, in 1840, were catalogued at 30,000, which number has since been considerably increased by many conversions. They have four archbishops and eight bishops under the "Syriac Patriarch of Antioch." The number of Catholics in Syria, including all rites, exceeds 347,000; while the Catholic population of the Latin Patriarchate of Jerusalem, is given at 22,000.

48. The *Chaldean Christians*, or converted Nestorians, are to be found chiefly in Persia, Kurdistan, Mesopotamia and Turkish Armenia. They are ruled by the "Chaldean Patriarch of Babylon," who has under him four archbishops, and seven bishops. In 1892, the Nestorian patriarch Marchisum with the last remnants of his sect, sought union with the Holy See, thus putting an end to what was once known as the Nestorian schismatic church. In Persia and the surrounding countries the Catholics of various rites number about 63,000.

49. The progress which Catholicity is making in Egypt, even among schismatics, is very encouraging. According to recent statistics Egypt has a Catholic population of 84,000. This number includes 12,000 Orthodox, or Catholic Copts; 4,000 Melchites, or United Greeks; some 7,000 Catholics of the Syrian rite, and 2,500 Maronites. There are two vicariates Apostolic, one for the Latins, the other for the Copts; a Delegation Apostolic, extending over Arabia; one Prefecture Apostolic for Upper Egypt, and another for Lower Egypt.

The Catholic Armenians are governed by an archbishop of their own rite, while the United Syrians are under the jurisdiction of the Syriac Patriarch of Antioch, and the Maronites under that of the Maronite Patriarch on the Lebanon.

50. Great efforts have been made in the last forty years to convert the *Copto-Ethiopians*, or Abyssinians, who are closely connected in religion with the Egyptian Copts. The labors of the Catholic missionaries were attended with the best results in spite of almost incessant persecutions. Including the converted Gallas, there are in Abyssinia to-day over 30,000 Christians living in communion with Rome. They are governed by two Vicars Apostolic, who have under their jurisdiction some forty priests, foreign and native. Educational institutions have been opened by the Capuchins. Among the Abyssinians as among the Greek Schismatics there exists a bitter hostility to the Catholic Church, and all the influence of their metropolitan, or Abuna, is exerted to keep Catholic missionaries out of the country, while on the other hand he encourages the settlement of Protestants.

51. As to the marriage of the clergy, the same rules prevail among the Orthodox, or United, Oriental Christians as among the Oriental Schismatics. The Holy See forbids all clerics to marry after the subdiaconate, but permits married men to be promoted to Holy Orders, who are allowed to retain their wives. The secular clergy are usually married. Married priests, however, are never promoted to positions of dignity, which are filled by the unmarried only. The patriarch, archbishops, and bishops are invariably taken from the monks.

52. The progress Catholicity is making among the schismatical sects of the East, the Russians excepted, is very promising. From the Libanus to the shores of the Bosphorus, along the coasts of Syria, Asia Minor, in the whole Archipelago, in the Balkan countries and Egypt, are spread the churches in union with Rome. Catholic missionaries occupy Damascus, Aleppo, the Greek Isles, Smyrna, Constantinople, and Alexandria. They have penetrated into Persia, while in Armenia and Mesopotamia, throughout their whole extent, are found numerous churches in subjection to the chair of St. Peter. Thus the Catholic missionaries are everywhere at work in the East and are gradually preparing the way for the return of the schismatical sects to the Roman Church—the Mother of all Churches.

CHAPTER II.

HISTORY OF THE CATHOLIC CHURCH.

I. THE PAPACY.

SECTION XXXIX.—ALEXANDER VII. AND HIS SUCCESSORS.

Alexander VII., and Louis XIV. of France—Christina of Sweden—Innocent XI.—His conflict with Louis XIV.—The Regale—The French Clergy—Declaration of 1682—John Sobieski—Alexander VIII.—Fénelon—Clement XI.—His Controversy with Amadeus of Savoy—Benedict XIII.—Clement XII.—Benedict XIV.

53. After the death of Innocent X., the choice of the cardinals for Pope, fell upon Cardinal Chigi, who took the name of Alexander VII., A. D. 1655-1667. The distinguished talents and virtues of the new Pontiff gave fair hopes of a happy and prosperous reign. But the arbitrary proceedings of Louis XIV. of France against the Holy See gave Alexander much annoyance and greatly embittered his life. It was in this pontificate that the Swedish Queen, Christina, daughter of Gustavus Adolphus, abjured Lutheranism, and sacrificing her crown, embraced the Catholic faith. At the invitation of the Pope, who assigned her a yearly pension, the royal convert came to Italy and spent the remainder of her life at Rome, where she founded the Arcadian Academy. She died in 1689, and was interred beneath St. Peter's Church.

54. The two succeeding Popes, Clement IX., A. D. 1667-1669, and Clement X., A. D. 1670-1676, are spoken of by contemporary writers as persons endowed with every virtue becoming their exalted office and dignity. They rendered what help they could to the Venetians and Poles in their struggle with the Turks. The French king continued in his course to intrench upon the rights of the Church, and all remonstrances on the part of the Holy See were of no avail.

55. Innocent XI., A. D. 1676-1689, was a man of austere morals and distinguished for his eminent talents and virtues. On his accession to the throne, he applied himself with much zeal to revive ecclesiastical discipline and displayed uncommon courage in defending the rights of the Church and the prerogatives of the Holy See. He had scarcely

ascended the Papal chair, when he became involved in warm controversy with the haughty Louis XIV. of France.

56. The subject of this controversy was the *Regale*, that is, the royal privilege of receiving the revenues of vacant bishoprics and of appointing to certain benefices, the granting of which belonged to the incoming bishop. Louis XIV. arbitrarily extended the *Regale*, which was established only in some dioceses, to all the episcopal sees of the realm. This was opposed by the bishops of Aleth and Pamiers; and the Pope, to whom they appealed for protection, at once espoused their cause.

57. Unhappily the great body of the French clergy supported the king against the Pope; the conflict became more and more complicated, and finally culminated in the celebrated *Declaration of the Gallican Clergy* (*Declarationes Cleri Gallicani*), which, by order of Louis XIV., was drawn up, and approved by the bishops of France in their assembly of 1682, and defined what the courtly prelates were pleased to call the "Liberties of the Gallican Church." Innocent XI., promptly annulling the Declaration, severely censured the bishops who had taken part in the proceedings, and refused canonical confirmation to such as advocated the so-called "Gallican Liberties." Thirty-five bishoprics, were in consequence, left vacant. It was at the urgent request of Innocent XI., that the gallant King Sobieski of Poland, hastened to relieve Vienna in 1683, when besieged by the Turks.

58. Alexander VIII., A. D. 1689-1691, a pontiff highly extolled for his moderation and prudence, obtained from Louis XIV., the restoration of Avignon, which had been occupied by the French under the preceding pontificate. Innocent XII., who followed from 1691 to 1700, succeeded in terminating the great contest with France, which had arisen from the famous Declaration of 1682. Louis XIV., in 1693, annulled, and the bishops of France retracted the Declaration, and the "Four Articles," which it contained. It was by this Pope that the Book of the famous *Fénelon*, archbishop of Cambray, entitled "Maxims of the Saints," was condemned. That excellent prelate, Fénelon, not only acquiesced in the sentence, but humbly announced it to his people from the pulpit; and in a pastoral addressed to the clergy, forbade the reading of his work.

59. The pontificate of Clement XI., A. D. 1700-1721, with which the eighteenth century opened, fell in troublesome times. The new Pope had scarcely taken possession of the Holy See, when he found himself involved in serious political conflicts. In the war that broke out in the beginning of his reign, between the houses of Austria and Bourbon, concerning the Spanish succession, he resolved to remain neutral, and sought to mediate. But his refusing to recog-

nize either of the two competitors, Phillip V., or Charles III., and to grant to either the investiture of the kingdom of Naples, offended both, and involved the States of the Church in all the calamities of the war.

60. Clement XI. had a controversy also with the new king of Sicily, Amadeus of Savoy, about the "Sicilian Monarchy,"¹ as it is called, which the Roman Pontiffs had always objected to, as a manifest usurpation of the rights of the Church. He published a Bull, abolishing the Spiritual Monarchy, and when the king refused to give it up, placed the whole island under an interdict. Amadeus, thereupon, forbade the clergy to observe the sentence, and, on their refusal, 3000 ecclesiastics were driven into exile. Clement died after a pontificate of twenty-one years. He was universally beloved for his eminent virtues, and was well skilled in state affairs; but he was constantly brought into difficulties by the conflicting interests of the ruling houses.

61. After the brief pontificate of Innocent XIII., A. D. 1721-1724, who was despoiled of Parma and Piacenza, Benedict XIII., A. D. 1724-1730, a Dominican, accepted with reluctance the papal dignity. He held a provincial council in the Lateran, in 1725, which enacted wise laws for the suppression of abuses and the reformation of morals, and terminated the dispute concerning the "Spiritual Monarchy of Sicily." But he was rudely treated by the Catholic courts, on account of inserting an historical fact in the office of St. Gregory VII.

62. His successor, Clement XII., A. D. 1730-1740, who first condemned Freemasonry, was treated no better by the Catholic rulers. He became involved in complications with the courts of Turin, Vienna, and Madrid. The rights of the Roman See were everywhere despised, and the power of protesting was all it now possessed. Benedict XIV., A. D. 1740-1758, one of the most learned Popes that ever filled the Papal chair, yielded in the extreme toward civil rulers, and thus succeeded in preserving friendly relations with most of them. However, he gained little by the great concessions he made. He saw the beginning of the warfare against the Society of Jesus.

¹ See page 368, § 90.

SECTION XL.—PONTIFICATES OF CLEMENT XIII., AND CLEMENT XIV.—
SUPPRESSION OF THE JESUITS.

Clement XIII.—The Jesuits—Infidel Conspiracy against the Society—Foul Calumnies—The Jesuits expelled from Portugal, France, Spain, and Naples—Clement XIV.—The Bourbon Courts—Suppression of the Jesuits—Their Survival in Russia and Prussia.

63. Benedict XIV. was succeeded by Cardinal Bezzonico, who, on his election, took the name of Clement XIII., A. D. 1758–1769. The new Pontiff, a man of zeal and unwearied activity, was, throughout his whole reign, in painful controversy with the Bourbon courts. The disputes related principally to the Jesuits, to whom Clement was a devoted friend. The Society of Jesus performed wonderful educational and evangelical works throughout the Catholic world and even among the heathen. The Jesuits had great influence with all classes, because they were the confessors of the nobility and of the great, as well as being the educators of the young nobles. This circumstance explains the bitter hatred with which the order was persecuted by the enemies of the Church and of religion in general.

64. We find the persecutors of the Jesuits to consist, not of the common people, nor of any honorable men among the higher classes, but of persons who, being devoid of faith and principle, hesitated at no falsehood, meanness, or cruelty, which could advance the base objects they had in view. In Portugal, it was Pombal; in France, Choiseul; in Spain, Aranda; in Naples, Tanucci; and in Parma, Tillot; all of them men who were in sympathy with the free-thinkers, and who had made it the main object of their lives to “limit,” as they called it, “the pretensions of the Church.” There was no difficulty with rulers of the Bourbon type, such as Joseph I. of Portugal; Louis XV. of France; Charles III. of Spain; and Ferdinand IV. of Naples, who, having surrendered their power to ministers and courtesans, allowed themselves to be deceived by forgeries and calumnies, or were intimidated by threats and false conspiracies.

65. The first attack on the Society of Jesus was made in Portugal by the all-powerful Marquis de Pombal, prime minister under Joseph I. Pombal, while Portuguese minister in England, had observed the docility of the Anglican clergy, and their submissiveness to the English government. No sooner had he obtained the reins of power, than he formed plans for a national Church in Portugal, separated from the Holy See. As the Jesuits were the strongest defenders of the Papacy, he resolved on their suppression.

66. The means which Pombal adopted, were calumny and cruel per-

secutions. He caused writings, grossly defaming the Society of Jesus, to be circulated among the people. Every imaginary crime was attributed to the Jesuits. They were accused of conspiring against the State; of creating discontent among the Indians in Paraguay; they were even denounced as the instigators of, or accomplices in, an attempt upon the king's life. A royal edict of Sept. 3, 1759, declared the Jesuits as being traitors and assassins, and banished them from Portugal, and from the Portuguese colonies, both East and West. Pope Clement XIII., vainly appealed to the king in favor of the Society. All the Jesuits living in the Portuguese dominions, were seized and imprisoned, or deported to the States of the Church, while all their property was confiscated. The venerable Malagrida, who had passed a great portion of his life in the Brazilian missions, and two other Fathers, were, in their innocence, condemned to the stake.

67. In France, Choiseul, prime minister, and Madame de Pompadour, mistress of Louis XV., united with Parliament and the free-thinkers to compass the ruin of the Jesuits. The reputation of the Society among the people had suffered greatly, in consequence of the failure of the commercial speculations of Father Lavalette, superior in Martinique. At the same time pamphlets were distributed over the land, attributing to the Jesuits preposterous crimes. They were charged with holding the pernicious maxim, that "the end justifies the means," and with defending the doctrine of tyrannicide.¹ In vain did French bishops point out the injustice of condemning an entire order, without cause, and petitioned for the preservation of the Society. In 1762, the Jesuit colleges were closed, by order of Parliament, and two years later, a decree affirmed by the weak and licentious Louis XV., pronounced the suppression of the Society in France. Four thousand Jesuits were thus scattered at one blow. Though Clement XIII. declared the decree to be null and void, he accomplished nothing.

68. The movement against the Jesuits now spread rapidly through the other countries under the Bourbon rule. Choiseul spared no effort to obtain their expulsion also from Spain and Naples. Charles III., of Spain, was, personally, well inclined towards the Society; but

¹ The great Jesuit Bellarmine expressly says on the subject: "It is unheard of that the murder of a prince should ever be permitted, even were he a heretic, a heathen, and a persecutor, and even were monsters to be found capable of committing such a crime."—St. Ignatius, the founder, desired that politics should be altogether excluded from his Society. But in the sixteenth century, all court affairs, all diplomatic negotiations, and even wars, had, more or less, a religious stamp. They all tended either to uphold, or stamp out Catholicity. Jesuits were thus obliged to share in the movement of ideas, social and political. When the general Aquaviva demanded from Sixtus V. that he should issue a decree, prohibiting any political activity on the part of the Jesuits, the Pope refused to accede to the request.

his minister, Aranda, who favored the principles of revolution, by intrigues, and especially by forged letters, in which Father Ricci, the general, declared the king a bastard, and not entitled to the throne, succeeded in making the weak and unsuspecting monarch believe that the Jesuits were conspiring against his person.

69. Upon this the wrathful Charles, in 1767, expelled with violence all the members of the Society of Jesus from his dominions, for reasons, which, as the crowned lunatic stated in his reply to the remonstrances of the Pope, "he had forever locked up in his royal heart." All the Jesuits in Spain and the colonies—to the number of six thousand—were arrested on the same day and shipped to the Papal States. In a similar cruel manner, the Society was suppressed in Naples, Parma, and Malta.

70. The Bourbon Courts next demanded from the Pope the suppression of the Society for the whole Church. When this was refused, they proceeded directly to attack the Holy See: France seized Avignon and Venaissin; Naples, Benevento and Pontecorvo, while Parma and Modena harassed the Pope by rudely interfering with the duties of his office. But the aged Pontiff remained firm. In his distress, Clement turned for support to the Empress Maria Theresa, of Austria. But she refused to interfere, on the ground that the affair was one of state policy, and not of religion. Under the blows of so many assaults Clement XIII. died heart-broken.

71. The death of Clement XIII. was followed by a vacancy of over three months, occasioned by the intrigues of the Bourbon sovereigns, who used every effort to secure the election of a Pope who would comply with their wishes. Cardinal Ganganelli, a Franciscan, who enjoyed their special favor, was, at length, elected under the name of Clement XIV., A. D. 1769–1774. He was no sooner seated in the Papal chair, than the Bourbon courts pressed him to suppress the Society of Jesus. Threats were used that kingdoms would throw off their allegiance to the Church unless the prayer were granted.

72. Clement XIV. felt the difficulties of his situation, and demanded time for reflection. He conceived it to be his duty to protect an order which had helped to support and defend the Church against heresy and infidelity, and which had been recommended by so many of his predecessors. At the same time he wished to avoid a rupture with those courts which had evidently the power, and seemingly the inclination, to inflict serious wounds on the Papacy. He, therefore, hesitated long before he took the decisive step to which he was driven by the Bourbon rulers. At length, yielding to their importunity, Clement XIV., on July 21, 1773, published the Brief *Dominus ac*

Redemptor nostræ, by which he suppressed the Society of Jesus "for the maintenance of the common peace," and directed that its members should enter either some other religious order, or the ranks of the secular clergy. In his decree of suppression, Clement made not the slightest reference to the charges brought against the Jesuits by their enemies.

73. The Society, then numbering 22,000 members, submitted everywhere, without hesitation, to the will of the Pope. Father Ricci, the general, who was imprisoned in the Castle of St. Angelo, on his death-bed, solemnly protested his own and his order's innocence of the charges which had been brought against them. Frederic II. of Prussia, who declared that he had never found better priests in every respect than the Jesuits, permitted them to continue as an organized society in his state; while the Empress Catherine II. of Russia and her successor Paul I. not only approved of the Society, but gave the strictest orders that they were to remain in their dominions.

SECTION. XLI. — PONTIFICATE OF PIUS VI. — JOSEPHISM —
THE FRENCH REVOLUTION.

Accession of Pius VI. — The Jesuits declared Innocent — Tendency of the Age — Josephism in Austria — Journey of the Pope to Vienna — Revolt of Belgium and the Netherlands — The Ems Congress — Synod of Pistoja — French Revolution — Its Causes — Opening of the States-General — National Assembly — Leaders of the Revolution — Civil Constitution of the Clergy — Courageous Bearing of the Clergy — Position of Pius VI. respecting the Revolution — Massacres of Priests — Trial and Execution of Louis XVI. — Reign of Terror — Pius VI. forcibly carried to France — His Death.

74. After a protracted conclave of over four months, Cardinal Braschi ascended the Papal chair as Pius VI., A. D. 1775-1799. The new Pontiff, mild and affable, but firm in purpose, applied himself with zeal and energy to the work of reform in both Church and State. The trial of the Jesuits, begun under his predecessor, was brought to a close; the commission charged with this duty, declared the Society of Jesus wholly innocent of the accusations brought against it by its enemies. Unfortunately for the cause of religion, there seemed to be, during this pontificate, a general disposition to diminish, if not to undermine, the Papal authority, even in Catholic countries. The courts of Madrid, Naples, and Florence continued to encroach on the immunities of the Church, claiming rights which were in direct opposition to the prerogatives of the Holy See.

75. The heart of the much harassed Pontiff was sorely afflicted, especially by the "reforms" of Emperor Joseph II. of Austria, whose

arbitrary regulations, on purely ecclesiastical matters, were at variance with the true interests of religion. Imbued with the principles of Febronianism, and of a false philosophy, Joseph arrogated to himself the right and duty of reforming the Church of Austria, as he had reformed the State. He abolished all diocesan seminaries and replaced them by general seminaries, thus taking the education and training of priests out of the hands of the bishops. He suppressed over 700 monasteries, and severed those which were spared from their connection with Rome. Papal Bulls and episcopal ordinances were subjected to the royal *Placet*.¹ Bishops were forbidden to confer Orders, and to apply to Rome for dispensations, without the Emperor's permission. Joseph carried his interference in ecclesiastical affairs so far as to prescribe the kind and number of images and candles to be used in churches.

76. All these changes were introduced without consulting the Holy See; and the rights of the bishops were as little considered as the wishes of the people, who viewed the innovations with little favor. But few of the Austrian bishops had the courage to oppose the schemes of the emperor, while many of the clergy openly espoused them. Remonstrances were treated with contempt; the non-conformance of some bishops was punished with fines, of others with exile. Pius VI., finding his most urgent warnings disregarded, resolved, in 1782, to visit Vienna, in the hope of diverting the deluded emperor from his disastrous career of reform. The people everywhere hailed the Pope, a true *Peregrinus Apostolicus*, with the utmost enthusiasm, and the emperor received him with great respect. But at the Austrian capital, the august visitor was treated with marked coldness, and even insolence, by the officious courtiers, especially by Kaunitz, the prime-minister.

77. Pius VI. returned to Rome, having accomplished nothing. Joseph remaining inflexible. But the deluded monarch dearly paid for his arrogant pretensions. His hasty and arbitrary reforms, outraging the national feelings of the subjects of the imperial house, excited universal discontent, and were the occasion of disturbances in Hungary, Belgium, and the Netherlands, which at length terminated in open rebellion. This broke the heart of the irritable emperor, and hastened his death, which occurred in 1790. His brother and successor, Leopold II., abrogated most of the innovations, and thus restored peace to the empire.

¹ "By the *Placet* is understood a custom prevailing in many States, according to which Papal Bulls and Briefs are subjected to the inspection of the civil power before they are permitted to be carried into execution. From the word by which the assent of the sovereign is signified, it is called the *Placet* or *Exequatur*."—Lingard.

78. Unhappily for the cause of the Church, some of her dignitaries in Germany and Italy, seconded the proceedings of Joseph II. The "*Ems Congress*" acted on the same principles. Representatives of the spiritual Electors of Cologne, Treves, and Mentz, and of the archbishop of Salzburg, in 1786, met at Ems, and drew up a declaration in twenty-three articles—known as the *Punctuation of Ems*—the object of which was to make the archbishops practically independent of the Holy See. All exemptions of religious orders were annulled; recourse to Rome for dispensations was forbidden; the oath of obedience, which bishops take to the Pope, was abrogated, etc.

79. Similar principles were asserted by the *Synod of Pistoja*, which, under the presidency of Bishop Ricci, in 1786, passed a series of decrees that were diametrically opposed to the constitutions, as well as the teachings, of the Church. Owing to the firmness of the Pope and the vigorous opposition to the movements made on all sides, the danger of a schism was averted. The spiritual Electors, in 1789, formally renounced their pretensions, while the unecclesiastical decrees of Pistoja, were condemned by Pius VI., in 1794.

80. Amid all these different cares, Pius VI. had to witness the outbreak, and experience the horrors of the *French Revolution*, the effects of which proved so disastrous to both Church and State. That fatal revolution, which plunged France into an abyss of confusion and anarchy, was only the logical outcome of Protestantism, and the final result of the unsettledness of faith, caused by the protracted wars of religion. It was the gathering in of the harvests, of which the seed had been sown by an earlier generation. The reformers had subverted the authority of the Church, and, as a necessary consequence, the authority of the State fell with it.

81. The chief causes which conspired in preparing the way for the French revolution, are to be sought in the machinations of the Jansenists and other sectaries, who, by their continued resistance to ecclesiastical authority, had done much harm among the French people; in the gross and scandalous licentiousness under the Regency of the Duke of Orleans, and during the reign of Louis XV.; especially in that spirit of irreligion and infidelity, which had long been spreading itself in France, through the agency of secret associations, and under the influence of infidel philosophers, such as Voltaire, Rousseau, D'Alembert, and Diderot. This spirit of irreligion pervaded, more or less, all ranks, and was accompanied by corresponding dissoluteness of morals. Thus society had become ripe for revolution. Anarchy already existed in ideas, in manners, and in laws, before it developed into events.

82. The financial embarrassment brought on the government by the American war, in which France participated against England, forced Louis XVI. to call together the States-General. Deputies of the three Estates, to the number of 1200, of whom 600 belonged to the third Estate, assembled at Versailles in 1789. On the refusal of the clergy and nobles to sit with the commons, the latter constituted themselves an independent body, under the name of "National Assembly," and usurping all political and civil power in the kingdom, soon revealed hostile intentions, both against the throne and the Church.

83. The National Assembly soon came wholly under the control of the revolutionary clubs of Paris—the Cordeliers and Jacobins. Among the ruling spirits of that body were Mirabeau, Sieyès, Treillard, Talleyrand, Dupont, Barnave and others; men, who in endeavoring to establish what were proclaimed as the "Rights of Man," brought about that fatal revolution, which eventually overturned, alike, the altar and the throne, and drenched France with the blood of thousands of its best citizens.

84. Among the early measures of the Assembly affecting the Church were: the confiscation of all Church property, and the "Civil Constitution of the Clergy." The French clergy to relieve the distress of the nation, had voluntarily renounced their tithes. This generous offer, however, did not prevent the Assembly, on motion of the apostate bishop Talleyrand of Autun, from passing a decree, which stripped the Church of all her property. Ecclesiastical property to the amount of 400,000,000 francs, was thus by one stroke confiscated.

85. The "Civil Constitution of the Clergy" reduced the number of bishoprics from 136 to 83, a bishopric for each of the departments into which France was divided; it decreed that bishops should be elected by the clergy, and interdicted their appointment by the Pope; abolished religious Orders, and made the reception of a Papal Bull or Brief, unauthorized by the government, a state offence. Moreover, all the clergy were required to swear allegiance to the new constitution, under pain of forfeiture, and of being prosecuted as disturbers of the public peace. But the great majority of the French clergy, including 127 bishops, refused to take the oath, preferring exile and poverty to the sacrifice of their sacred obligations. Only four bishops, among whom was the notorious Talleyrand, and a very small minority of the priests gave in their adhesion to the new constitution. These were the "Jurors," or "Assermentés," while those refusing the oath were styled "Nonjurors," or "Insermentés."

86. Pope Pius VI. acted with great vigor. In monitory letters and briefs addressed to the clergy and people of France, he condemned

the "Civil Constitution of the Clergy," severely censuring, and, at last, suspending from office the ecclesiastics who had taken the oath. To avenge itself on the Pope, the National Assembly ordered the annexation of Avignon and Venaissin. The more violent National Convention, which succeeded the Legislative Assembly, in 1792, decreed the banishment of all priests who would not take the revolutionary oath. More than 50,000 of the clergy came under this proscription.¹ Many hundreds of these devoted men, including one archbishop and two bishops, were massacred in Paris, Meaux, Chalons, Lyons, Rheims and other cities, with circumstances of revolting cruelty. All the bishops who refused to acquiesce in the alteration were driven from their sees, and a body of new bishops were consecrated by Talleyrand. Many of the non-juring priests, however, remained in France, secretly ministering to the faithful, at the risk of their lives.

87. Meanwhile, anarchy and infidelity spread over France with irresistible force. The monarchy was abolished and France declared a Republic. This was followed by the execution of Louis XVI., who was guillotined on Jan. 21, 1793. The pious but unfortunate prince was attended in his last moments by the Irish Father Edgeworth. The queen, Maria Antoinette, daughter of the great Empress Maria Teresa, the king's sister, the Princess Elizabeth, and other members of the royal family, shared the same fate. The youthful Dauphin, Louis XVII., died in prison, the victim of neglect and cruelty.

88. The National Convention, bent on the annihilation of all supernatural religion, solemnly abolished Christianity and the belief in God, and in its stead decreed that the only deities in France should be "Liberty, Equality, and Reason." A solemn festival in which a woman of infamous character personated the goddess of Reason in the church of Notre Dame, marked the commencement of the new religion. The existence of God and the immortality of the soul was officially denied.

89. With *Robespierre* at the head of the State, a reign of terror began, which was inaugurated by the massacre of the friends of

¹ "Amidst the various nations which have afforded an asylum and succor to the French clergy whom a strict adherence to their religion had exiled from their native soil, England, beyond a doubt, has the pre-eminence for generosity and compassion." . . . Eight thousand of them were entertained in either England, Jersey, or Guernsey. . . By the benevolence of Government, the Royal Palace at Winchester was fitted up, and some seven hundred of the suffering exiles were supported there at the expense of the State. "The nation at large opened a subscription and every parish contributed its part, the amount of which, in 1793, was £ 67, 000. . . The University of Oxford printed a fine edition of the Vulgate New Testament, and presented a copy to each of the French priests who desired to have one. The acts of kindness to the *émigrés*, as they were called at the time, were universal over the whole kingdom. But the crowning act of charity was the grant by the House of Commons, on the proposal of William Pitt, of an annuity of £20 a year to each one of the exiles." *Amherst. History of Catholic Emancipation*, Vol. I., 209-210.

religion and social order. Forty-four thousand Revolutionary committees were appointed and as many guillotines were set up to clear France of every trace of Christianity and royalty.¹ Priests and nuns, and members of the nobility perished by the thousands. Blood flowed in streams and neither age nor sex was spared. In the Vendee alone, where so gallant a stand was made in behalf of religion and order, 300,000 were killed, among them 15,000 women, and 22,000 children. More than two millions are said to have perished by the wars and massacres of the Revolution.

90. With resistless fury, the Revolution poured like a torrent beyond the limits of France. The campaign of 1796, under General Bonaparte, made the French masters of Northern Italy; ere long the Pope also was threatened in his dominions. It was in vain that Pius VI. pleaded his neutrality. He was forced to purchase peace by cessions of territory and exorbitant contributions in money and works of art. Nor was this all; the Pope was not an enemy like any other. His condemnatory briefs had still a great effect on the French people. The Directory at Paris demanded of him the revocation of these condemnations, and the recognition of the Civil Constitution. But this Pius VI. refused to grant. The French Directory now resolved to put an end to Papal rule. Rome was taken and proclaimed a Republic, in 1798. The Vatican was invaded, and Pius VI., though begging to be permitted to die where he had lived, was taken a prisoner and carried to France, where he died at Valence in the eighty-second year of his age, A. D. 1799.

SECTION XLII.—PIUS VII.—HIS SUCCESSORS.

Election of Pius VII.—Napoleon Bonaparte—Restoration of the Catholic Church in France—The Concordat—Organic Laws—Coronation of Napoleon—Pius VII. in Paris—Insolent Demands of the Emperor—Occupation of Rome by the French—Excommunication of Napoleon—Pius VII. Removed to France—Brutal Treatment of the Pope—Napoleon's Divorce and second Marriage—Concessions wrung from the Pope—Fall of Napoleon—Pius VII. returns to Rome—The Papal States restored—Death of Pius VII.—His Successors.

91. On the death of Pius VI., unbelief and heresy exultingly proclaimed that the Papacy had ceased to exist, and that the end of the Catholic Church was come. But Providence still watched over his Church: Under the protection of Austria, the Sacred College, number-

¹ Under the sentence of these committees were guillotined 1,135 priests, 350 nuns, 2000 of the nobility, besides thousands of the lower classes. To these must be added 32,000 killed at Nantes, and 31,000 at Lyons.

ing then thirty-five cardinals, assembled at Venice, and there, March 14, 1800, elected Cardinal Chiaramonti, who took the name of Pius VII. Owing to the successes of the allied Austrian and Russian armies against the forces of the French Republic, the new Pope, who was a man of singular virtue and noble gifts of heart, entered his capital the following July, amidst the joyous acclamations of the Romans.

92. Napoleon Bonaparte, then First Consul, finding it impossible to govern a people destitute of religion, resolved, in accord with the sentiments of the great majority of the nation, to restore Catholic worship in France. Accordingly, on July 15, 1801, he concluded with Cardinal Consalvi, the special delegate of the Pope, a Concordat, whereby the Catholic religion, the practice of which had been proscribed since 1790, was re-established in France and recognized again as the Religion of the State.

93. The Restoration of the Catholic Church in France was attended with great difficulties and was to be effected only at the cost of extraordinary concessions. These Pius VII., in the interests of so many millions of souls, considered necessary to make without, however, sacrificing any Catholic principles. By the terms of the Concordat, the Pope agreed to a new division of the dioceses in France, reducing their number from one hundred and thirty-five to sixty, as well as to a new appointment of bishops, who were to be nominated by the government, but to receive Canonical institution from the Holy See. He, moreover, granted the holders of Church property, alienated during the Revolution, full right to possess and keep it, and agreed to call upon the lawful bishops of the old dioceses to resign their sees in the interests of peace and unity,¹ and that the newly appointed bishops should take the oath of fidelity to the First Consul, who was recognized by the Pope as possessing all the rights and prerogatives enjoyed by the late king. On the other hand, the French Government guaranteed the free and public exercise of the Catholic religion in France, and promised a suitable annual grant for the support of the clergy.

94. But Napoleon showed his bad faith by appending to the Concordat, on his own authority, certain additional clauses, called *Organic Laws*, which tended to place the concerns of the Church

¹ Of the 135 episcopal sees existing in France, in 1790, fifty-one titularies were dead and three had already handed in their resignation. Of the eighty-one surviving prelates, forty-five acceded to the request of the Pope and offered their resignation; but thirty-six refused to resign and were deposed by Apostolical authority. Of the fifty-nine "Constitutional" bishops the Pope could not be expected to take cognizance; they had to retire in obedience to the civil power from which they had received their appointment. Pius also abolished all the old episcopal churches with their chapters and privileges; and in their stead erected ten metropolitan sees and fifty bishoprics.

wholly at the disposal of the Government and were a flagrant violation of his agreement with the Holy See. Of these laws, which were ratified by the *Corps Legislatif*, April 5, 1802, the principal were: That no Bull, Brief, nor other missive from the Court of Rome, even though it should relate to individuals only, shall be received or put in force in France, without authority of the Government; that no council or diocesan synod shall be held without the express sanction of the Government; that professors in seminaries shall teach the four articles of the Declaration of the French Clergy; that bishops shall be amenable for misdemeanors to the Council of State; that parish priests shall give the nuptial blessing only to those who can prove that they have been already married before a Civil Magistrate." Pius VII. earnestly, but vainly, protested against the "Organic Laws," which had been added to the Concordat, without his knowledge.

95. When in 1804, he was proclaimed Emperor by the French Senate, Napoleon requested the Pope to come to Paris and crown him, that his imperial dignity might receive the sanction of the Church. Pius VII. felt extreme reluctance to perform the ceremony, but finally, after consulting with the cardinals, resolved to comply, notwithstanding the protest of Louis XVIII. His motive was to testify to Napoleon his gratitude for the restoration of the Catholic religion in France and to obtain further advantages for the Church. At the ceremony of the coronation, however, (Dec. 2. 1804), the proud monarch, departing from all ancient precedents, would not have the Pope to place the crown on his head, but seizing it, crowned himself, and also placed the crown on the head of the empress.

96. In the course of the many interviews which he had with the Emperor, Pius VII., indeed obtained several concessions for the Church, but could not prevail on him to revoke the "Organic Laws" and restore to the Holy See the provinces of which it had been bereft. Inflated with success, Napoleon thought of retaining the Pope in France to make him the tool of his ambitious designs. He pressed him to remove his court to Paris or Avignon. But these speculations were baffled by the firmness of Pius, who answered the emperor that, before leaving Rome, he had executed a formal act of abdication, and deposited it at Palermo, then under British protection, which would be promulgated, if force should be used against his person. On this, Pius was suffered to return to Rome.

97. But the amicable relations thus apparently established, were soon interrupted by new demands from the emperor, with which it was impossible for Pius to comply. Napoleon wanted the Pope to annul the marriage of Jerome, the emperor's brother, with an Ameri-

can Lady, Miss Paterson; and crown another brother, Joseph, king of Naples; to close his ports against British vessels, and dismiss from his court the ambassadors of such governments, as were at war with France; to abolish clerical celibacy and suppress the religious orders; and, finally, to acquiesce in the spoliation of the territories of the Church that had been seized by the emperor, and annexed to the Kingdom of Italy.

98. The refusal of the Pope to consent to these outrageous demands, hastened a rupture. In May, 1809, Napoleon issued from Vienna a decree ordering the annexation of the remainder of the Papal States to the French Empire, declaring Rome a free city of that monarchy, and settling on the Pope an annuity of two millions of Francs. Pius VII. replied by a Bull of excommunication, cutting off the Emperor and all his agents and abettors from the communion of the Church. On this, the courageous Pontiff, by order of Napoleon, was arrested and carried away a prisoner to Grenoble, thence to Savona, and lastly to Fontainebleau, in France.

99. During the five years of his captivity (1809–1814), Pius VII. was treated with great indignity and harshness, bordering even on cruelty. He was jealously debarred from all communication with the Church, and studiously kept in ignorance of the real state of affairs. He even was deprived of books and writing materials, and was not allowed to give audience, except in the presence of a guard. The Sacred College was dispersed, most of the cardinals languishing in exile, some in prison. But his courage failed not. The venerable old man courageously resisted the imperial despot, steadfastly refusing to enter into terms with him.

100. In his pride, Napoleon refused to recognize any bonds that could limit his ambition. To procure to himself a successor of royal blood, he repudiated his lawful wife Josephine, and, in 1810, was married to the archduchess Maria Louisa of Austria.¹ On the Pope's refusal to confer canonical institution upon the bishops appointed by the emperor, the latter, in order to find some way of settling the difficulty, in 1811, assembled a "National Council" in Paris, but dissolved it again, when he found that the bishops could or would not second his arbitrary and violent proceedings against the Church and its Head.

¹ A decree of divorce was granted by the French Senate, and was subsequently ratified by Cardinal Fesch, the emperor's nephew, as metropolitan of Paris and primate of Gaul, the alleged cause being that the formalities prescribed by the Council of Trent had not been observed, and that access to the Pope, then a prisoner, was impracticable, if not impossible. Thirteen of the cardinals who refused to attend the solemnization of Napoleon's marriage with Maria Louisa, were commanded by the wrathful emperor, to wear in future black instead of red. This gave rise to the well-known distinction between the *red cardinals* and *black cardinals*.

101. In Fontainebleau, whither he had been brought in 1812, Pius VII., oppressed and harassed with the importunities of courtly prelates, and without a minister of State, or even a trusty friend, to whom he could turn for counsel in his perplexity, at length allowed himself in an unguarded moment to be persuaded to an arrangement which involved a virtual renunciation of some of his temporal and even spiritual rights. But no sooner had he discovered his error, than he immediately revoked the agreement which had been extorted from him.¹

102. But the high pretensions of Napoleon, who aimed at establishing on the ruins of the conquered kingdoms a universal monarchy, and at making the Papacy the tool of his imperial omnipotence, were not destined to be fulfilled. The mighty emperor, was cast from his throne, while the humble Pontiff was restored once more to the pinnacle of power. After the mad expedition to Russia, in which the weapons had literally fallen from the frozen hands of his soldiers, Napoleon was unable to withstand the arms of the European powers that had leagued against him. The battle of Leipsic (1813) proved the grave of his empire. By a singular disposition of Providence, Napoleon was compelled, two months after the Pope had been set free, to sign his own abdication in the very same palace of Fontainebleau, in which he had maltreated the venerable prisoner. He was sent, first to Elba, and after his final overthrow on the field of Waterloo, in 1815, to the Island of St. Helena, where he died, sincerely reconciled with the Church, in 1821.

103. Pius VII. re-entered Rome in May 1814, amidst the rejoicings of his people and accompanied by the cordial good wishes of all civilized nations. Through all his troubles the much-tried Pontiff experienced much sympathy, even from the three great non-Catholic sovereigns—the Czar of Russia, the King of Prussia, and the Prince Regent of England. A signal proof of their esteem for the venerable Pontiff may be found in the readiness with which they supported, at the "Vienna Congress" (1814), his demand that all his territories should be restored to him. By the "Treaty of Vienna," the following year, the Papal States, with the exception of the territories situated on the left bank of the Po, which were held by Austria, and of the Comtat Venaissin and Avignon, which were retained by France, were recognized.

104. The efforts of Pius VII. were henceforth directed towards

¹ "He yielded for a moment of conscientious alarm," says Cardinal Wiseman (in his "Recollections of the Last Four Popes"), "he consented, though conditionally, under false, though virtuous, impressions, to the terms proposed to him for a new Concordat. But no sooner had his upright and humble mind discovered the error than it nobly and successfully repaired it."—The Articles which Pius VII. was prevailed on to sign were published by Napoleon as the "Concordat of Fontainebleau," whilst they were intended by the Pope only as the basis of a future agreement.

healing the wounds the Church had received during his enforced absence from the Apostolic See. One of his first acts, after his return to Rome, was the restoration of the Society of Jesus. He concluded, in 1817, a new Concordat with Louis XVIII., which restored that of Leo X. and Francis I. and abolished the "Organic Articles" in so far as they were contrary to the doctrine and laws of the Church. In addition to the dioceses re-established in 1801, forty-seven new sees were to be erected in France. Pius VII., notwithstanding his great age and sufferings, outlived Napoleon, and received the intelligence of his death with feelings of sincere sympathy. The great Pontiff, whose reign was the longest since St. Peter's, died Aug. 23, 1823.

105. Popes Leo XII., A. D. 1823-1829, and Pius VIII., A. D. 1829-1830, continuing the work of their illustrious predecessor, gave their chief attention to restoring religion and learning in Rome and to averting the evils by which the Church was then more particularly menaced. In their encyclicals they warned the faithful against religious indifferentism and secret societies, particularly Freemasonry. Both Leo XII. and Pius VIII. evinced their apostolic zeal and firmness, the one by granting bishops to the new Republics in South America, notwithstanding the protest of Spain; the other by his celebrated answer to the Rhenish bishops on the subject of mixed marriages, which the Prussian government claimed to regulate as belonging solely to the domain of the State.

106. In those days when the secret societies, notably the *Carbonari*, aimed at the overthrow of all governments in Italy, and at secularizing the possessions of the Church, it required a man of strong iron will to take upon him the temporal and spiritual administration of the Church. Such a Pontiff was Gregory XVI., who ascended the Papal chair immediately after the outbreak of the Parisian revolution of 1830. His administration, A. D. 1831-1846, was characterized by firmness, fortitude, and statesmanlike prudence, and was noted for efforts at reforms, as well as for zeal in maintaining the purity of the Catholic faith. He condemned the rationalistic doctrines of *Hermes* and *Bautain*, and the extreme radicalism of *De Laménais*, and courageously supported the cause of the outraged German bishops against the Prussian government, and of oppressed Poland against Russian tyranny.

107. A munificent patron of the sciences and the arts, Gregory XVI. greatly increased the Vatican library, founded three museums, and promoted men of learning to the highest honors in the Church, among whom were *Mezzofanti*, the greatest linguist that ever lived, and *Angelo Mai*, the discoverer and editor of many ancient works and

manuscripts. In 1839, Gregory published the remarkable Bull, "*In supremo apostolatus fastigio*" against the slave-trade, which did more to put down that infamous traffic than negotiations and royal prohibitions. The same year witnessed the canonization of St. Alphonsus Liguori, founder of the Redemptorists, and other saints.

SECTION XLIII.—PIUS IX.

Early History of Pius IX.—His Election—Grants a Political Amnesty—Revolution of 1848—Pius IX flees to Gaeta—Restored to His Throne—Victor Emmanuel—Papal States invaded—Rome taken—Important Ecclesiastical Acts—Definition of the Immaculate Conception—The Syllabus—Eighteenth Century of the Martyrdom of St. Peter—Death of Pius IX.

108. In the long line of Popes, who ruled over the Church since the days of St. Peter, there are very few that were more distinguished than the illustrious Pius IX. His pontificate was the longest—from A. D. 1846-1878—as well as one of the most remarkable in the history of the Papacy. Born in 1792 at Sinigaglia, of the illustrious family of Mastai-Ferretti, he was ordained a priest in 1819. His merits were early recognized by Leo XII., who, in 1823, appointed him secretary to the Apostolic Delegate to Chili, and, in 1827, created him archbishop of Spoleto. Gregory XVI. transferred him to the more important See of Imola, and, in 1840, raised him to the cardinalate. On the death of that Pontiff, Cardinal Mastai-Ferretti, the youngest member of the Sacred College, was elected to succeed him, taking the name of Pius IX.

109. The new Pontiff inaugurated his reign with a general amnesty to all political offenders, and entered at once on a course of reforms, which made the Papacy again the center of Italy. He gave greater freedom to the press, improved the affairs of government and the administration of justice, advanced laymen to the principal civil offices, granted to his States a constitutional government, and finally took preparatory measures for a confederation of the Italian States. But these concessions did not satisfy the *Mazzinists*, or Italian revolutionists, whose avowed aim was the overthrow of all governments in the Peninsula, in order to unite the Italian States into one great Republic. Because the Pope refused to make war on Austria, he was declared a traitor to Italy, and the *Mazzinists* resolved on his own dethronement.

110. The revolution which broke out in France and northern Italy in 1848, produced a powerful effect also in the Papal States. Rome soon was all ablaze and completely in the hands of the revolutionists. The revolution opened with the assassination of the Pope's prime

minister, the energetic count Rossi. Pius IX. had to flee in disguise to Gaeta. A frightful state of things followed in the Papal States, especially in Rome, where anarchy and terror reigned supreme under *Mazzini* and *Garibaldi*.

111. The Constituent Assembly, elected during this reign of terror, dethroned the Pope and proclaimed the Roman Republic. In response to a call issued by the Pope from Gaeta, the Austrians and French marched into the Roman States and drove out the revolutionists. Amid the rejoicings of his people, Pius IX. returned to Rome in the Spring of 1850, when Cardinal Antonelli, as secretary of State, undertook to heal the wounds struck by the revolution.

112. For several years peace and tranquility reigned in the Pontifical States under the paternal rule of Pius IX. But the policy of Cavour, the Piedmontese premier, who bent all his energy on uniting all Italy into one nation under the King of Sardinia, raised new difficulties. The Franco-Italian war against Austria, in which the power of the latter was beaten down at Solferino (1859), was followed by the annexation of four-fifths of the Papal States to Sardinia.

113. The Pope was now left in the possession of only one province, the "Patrimony of St. Peter;" of this also he was deprived in 1870, when the Piedmontese king, *Victor Emmanuel*, taking advantage of the reverses, suffered by France in the war with Germany, invaded Rome and made it the capital of "United Italy." Since then the Pope has virtually been a captive in the Vatican. Refusing to accept any portion assigned to him by the "Law of Guarantees," he was enabled to carry on the administration of his high office, by the voluntary contributions (*Peter's Pence*), taken up for him throughout Catholic Christendom.

114. Pius IX. displayed most wonderful energy in the government of the Universal Church. Up to the year 1877, he had founded 135 new bishoprics and archbishoprics, besides raising 24 bishoprics to the dignity of archiepiscopal sees. He established the Catholic hierarchy in England and Holland, restored the Latin patriarchate of Jerusalem, put an end to the schism in Goa, and created a vast number of episcopal sees in the United States. SS. Hilary of Poitiers, Alphonse de Liguori, and Francis de Sales were declared by him Doctors of the Church, while the interests of the Church were defended by the conclusion of new concordats with nearly all the governments of Europe.

115. During his long pontificate Pius IX. created more cardinals than any preceding Pope, honoring with that dignity countries which had never or rarely been represented in the Sacred College. England had three cardinals: Wiseman, Manning and Howard; Ireland, one,

cardinal Cullen; while the United States were honored by the promotion of archbishop McCloskey, of New York, to the cardinalate.

116. During his stay at Gaeta, Pius IX. addressed his Encyclical *Ubi primum* to the bishops of the Catholic world, calling for their opinion on the expediency of defining the doctrine of the *Immaculate Conception* of Mary, the Blessed Mother of God. On the receipt of their replies, which were all but unanimous in expressing the wish for a definition, the Pope, on Dec. 8, 1854, in the presence of over two hundred bishops, issued a solemn decree declaring the doctrine of the Immaculate Conception to be a truth revealed by God and an article of Catholic belief, and proposing it as such to the Universal Church. The Dogmatic Bull reads: "We declare, pronounce, and define that the doctrine which holds that the most Blessed Virgin Mary was, in the first instant of her conception, by a singular grace and privilege of Almighty God, in virtue of the merits of Christ Jesus, the Saviour of the human race, preserved free from all stain of original sin, is revealed by God, and on that account is to be firmly and constantly believed by all the faithful." The whole Church received the definition with acclamation and delight.

117. The reign of Pius IX. is noted for many other doctrinal pronouncements, which, though not definitions of faith, yet claim the earnest attention and assent of every Catholic. Over how large a field of thought his other determinations have ranged, is testified by the famous Encyclical *Quanta Cura*, issued Dec. 8, 1864. The *Syllabus of Errors* annexed to the Encyclical, contains under ten heads a collection or catalogue of eighty current errors, or erroneous propositions, condemned by him at various times—theories, which under the specious names of Liberalism, of Progress, and of modern Civilization, have been more or less extensively adopted of late in the various countries of Europe. Whilst on the one hand the publication of the *Syllabus* was hailed with joy and admiration by the Catholic world, on the other hand, its appearance excited the anger and hatred of the enemies of the Church.

118. Few Popes have so often seen the Catholic episcopacy gathering around their throne, and have bestowed the honors of canonization on so large a number of saints as Pius IX. In 1862, on occasion of the canonization of the twenty-six *Japanese Martyrs*, he brought together at Rome over three hundred bishops from all parts of Catholic Christendom. Again, on the *Eighteenth Centenary of the Martyrdom* of the Princes of the Apostles (June 29. 1867), Rome witnessed a still greater and more imposing assembly of bishops, who

had come to pay homage to the successor of Peter and assist at the canonization of a large number of Martyrs.

119. Pius IX. was the first among the Roman Pontiffs who lived to see the years of St. Peter in the See of Rome. On June 16, 1871, he reached the twenty-sixth year of his accession to the Papal throne. He closed his remarkable Pontificate on February 7, 1878, having reigned thirty-one years and eight months. He saw the royal usurper, Victor Emmanuel, die in the Quirinal, but not before he had asked pardon of his august Victim in the Vatican.

SECTION XLIV.—COUNCIL OF THE VATICAN.

Reasons for Convoking a General Council—Convocation of the Vatican Council—Chief Objects—Opening of the Council—Number of Prelates Present—The Two Constitutions—Attempted Intimidation by Governments—Definition of Papal Infallibility—Suspension of the Council.

120. The most important ecclesiastical event that distinguished the Pontificate of Pius IX. was the assembling of the *General Council of the Vatican*. For three hundred years no such Council had been held. In these three centuries the Church passed through revolutions which dissolved kingdoms and empires, and also changed her own position to the world. The countries in which Protestantism had gained the ascendancy before the Council of Trent, are, it is true, still under the power of heresy; but in nearly all of them Protestantism is now on the decline and the Catholic party has risen from an oppressed and helpless band to a respected and active body, which is daily increasing.

121. On the other hand, society, in our days, has become in many ways estranged from the Church and from religion in general. The spirit of infidelity is as powerful to-day, as it was a hundred years ago, and is far more widely spread. In most countries public opinion has become formally hostile to the Catholic religion, and the minds of the Catholics themselves have been much tainted by the atmosphere in which they live. These and other considerations induced Pius IX. to call a General Council.

122. Pius IX. intimated to the Sacred College his intention of calling a General Council as early as 1865. He asked the cardinals, and shortly afterwards also certain European and Oriental bishops, eminent for learning, for an account of their opinion on the opportuneness of such a convocation and of the questions which, in their opinion, ought to be treated by the Council. On the receipt of their answers, which were nearly unanimous in advising the convocation, Pius IX. announced his design of convoking the Council in a public Consistory of some 500

bishops who had come to Rome to celebrate the 18th centenary of SS. Peter and Paul. At last, by the Bull *Æterni Patris*, published on June 29, 1868, he summoned the Council to meet at Rome on Dec. 8, of the ensuing year.

123. The chief objects of the council as stated in the Bull of indiction were: To examine and decree what pertained to the integrity of faith, and the splendor of divine worship; to enforce the observance of ecclesiastical laws; to effect a general reformation of manners; to provide remedies for the ills of both Church and Society; and to bring back to the Church those wandering outside her pale. With this view, Pius IX. also invited "all bishops of the churches of Oriental rite not in communion with the Apostolic See," and "all Protestants and non-Catholics" to attend the Council, exhorting the latter in particular "to consider whether they were walking in the way marked out by Christ and leading to eternal salvation."

124. The Council, being the *Twentieth General Council*, was opened by its First Public Session on the appointed day in the Vatican Basilica. There were present 719 Fathers, which number afterwards increased to 769. For the first time in the history of General Councils, the European Governments were not represented, an invitation not having been extended to any of them. Pope Pius IX. presided in person at the Four Public Sessions, while five Cardinal-presidents were appointed by him to preside at the General Congregations of the Council; its secretary was the able Joseph Fessler, bishop of St. Pölten, in Austria. At the Second Public Session, on Jan. 6, 1870, the Pope made his profession of faith, after which all the Fathers followed, declaring at the Chair of St. Peter their adhesion to the one common faith pronounced by the Pastor and Teacher of all.

125. The work actually completed during this first meeting of the Vatican Council consists of two Dogmatic Constitutions. The first, "On Catholic Faith," purposes to affirm and define the existence of a supernatural order as opposed to rationalism and naturalism. Its four chapters affirming the existence of two orders of truths, are on God, the Creator of all things; on Revelation; on Faith; and on Faith and Reason. To these were added eighteen canons proscribing the errors at variance with divine revelation and faith. This "Constitution on Faith" was accepted by the unanimous vote of 667 Fathers present, and was confirmed by the Pope in the Third Public Session, April 24, 1870.

126. The other Constitution—the "First on the Church of Christ"—in three chapters treats of the institution, the perpetuity, and nature of the Primacy of the Roman Pontiff; the fourth and last

chapter defines the infallible teaching of the Pope in matters of faith and morals. Up to the opening of the Council no design was intimated by any one in authority of proposing the question of Infallibility for decision, and no place had yet been given to it in the original *schemata*. But that Papal Infallibility would be authoritatively declared was deemed certain. For though a minority of bishops deemed its discussion *inopportune*, the great majority favored a formal and explicit definition of the doctrine.¹

127. The probability that Papal Infallibility would be declared an article of faith by the Council, caused a storm of vituperation in anti-Roman and anti-Catholic circles. A factious body of nominal Catholics in Germany, headed by Dr. Döllinger of Munich, excited the governments on the point, calling their attention to the danger and the consequences likely to arise from the promulgation of the doctrinal decrees on the Primacy of the Roman Pontiff, the *schemata* of which had appeared in the "Augsburg Gazette." The Protestant and infidel press sounded the alarm and joined in the warfare against the Council, misrepresenting and vilifying its proceedings, and a series of publications appeared, the avowed object of which was to excite Catholics against the dogma of the Infallibility and to hinder, if possible, the Council of the Vatican from defining it.

128. But the expectations of the opponents of Papal Infallibility were doomed to disappointment. After adopting several amendments which had been voted upon in a preceding General Congregation, the Council of the Vatican defined "that it is a dogma divinely revealed: That the Roman Pontiff, when he speaks *ex cathedra*, that is, when in discharge of the office of Pastor and Doctor of all Christians, by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith or morals to be held by the Universal Church, by the divine assistance promised to him in Blessed Peter, *is possessed of that Infallibility with which the Divine Redeemer willed that his Church should be endowed for defining doctrine regarding faith or morals*: and that, therefore, such definitions of the Roman Pontiff are irreformable of themselves, and not from the consent of the Church."

129. On July 18, the Fourth Public Session was held and the Constitution *Pastor Aeternus*, containing the definition of Papal

¹ "Setting aside this one question of opportuneness, there was not in the Council of the Vatican a difference of any gravity, and certainly no difference whatsoever on any doctrine of faith. I have never been able to hear of five Bishops who denied the doctrine of Papal Infallibility. Almost all previous Councils were distracted by divisions, if not by heresy. Here no heresy existed. The question of opportuneness was altogether subordinate and free. It may truly be affirmed that never was there a greater unanimity than in the Vatican Council."—*Manning, The Vatican Council and its Definitions*, p. 33.

Infallibility was promulgated. Of the five hundred and thirty-five Fathers who were present on this momentous occasion, *five hundred and thirty-three* voted *Placet*, and *two only*—one from Sicily, the other from the United States—answered *Non-Placet*.¹ Fifty-five bishops, who, indeed, accepted the doctrine of Infallibility, but deemed its definition “not opportune,” had absented themselves from this session. The Pope sanctioned with his supreme authority the action of the Council, and proclaimed officially the decrees and canons of the *First Dogmatic Constitution on the Church of Christ*. The two above-mentioned bishops, who had voted in the negative, as well as all others who had abstained from voting, or had been called home before the vote was taken, subsequently sent in their adhesion to the Constitution. Never before had the decrees of any Council received such prompt and universal acceptance. Nothing, too, has ever more luminously exhibited the supernatural endowments of the Church than the Council of the Vatican. The very opposition of the Infidel world to the dogma of the Infallibility but proved the working of the Holy Ghost in that memorable Assembly, and how necessary it was to define and settle once and forever a doctrine which is a safeguard for the purity and integrity of the Catholic faith.—On the same day that the Vatican Council defined the dogma of the Infallibility, Napoleon III. declared war against Prussia. The withdrawal of the French troops from Rome and the occupation of that city by the Piedmontese King, Victor Emmanuel, caused the Pope (Oct. 20.) to indefinitely suspend the sessions of the Council of the Vatican.

¹ Bishop Riccio of Ajaccio, and Bishop Fitzgerald of Little Rock, voted *Non Placet*, thereby placing on record a spontaneous declaration of the absolute freedom of the Council. The fact that two Fathers voted against the definition, though not against the doctrine of the Infallibility, and that several did not vote either way, proves that no attempt whatever had been made to tamper with the freedom in voting. The fifty-five bishops who absented themselves from the Public Session, in which the final vote on the Constitution *De Ecclesia Christi*, containing the definition of Papal Infallibility, was taken, in a letter to the Pope, declared, that their mind, regarding the opportuneness of defining that doctrine was unaltered, but that they meant to abstain from expressing their dissent. As long as the discussion lasted, the Fathers of the Council, as their conscience demanded, and as became their office, expressed their views on the question plainly and openly, and with all necessary freedom. As was only to be expected in an assembly of nearly 800 Fathers, many differences of opinion were manifested. These differences of opinion, however, can in no way affect the authority of the decrees themselves, which were received with an overwhelming majority, confirmed in the usual form by the Sovereign Pontiff, and finally were also assented to by all the dissenting Fathers.

II. THE CHURCH IN EUROPE.

SECTION XLV.—THE CHURCH IN FRANCE.

Religion made an Instrument of the State—The Church under the Bourbons.—Concordat—The Revolution of 1830—Regime of Louis Philippe—The Clergy—The Revolution of 1848—Second Empire—Napoleon III.—Present State of the Church.

130. The Reformation had served to destroy, in a great measure, the bond of union between Church and State. Religion at once became a serviceable instrument in politics. And this occurred not only in Protestant, but also in Catholic countries. The need of protection against the encroachments and violence of Protestantism gave such great prominence to State authority, that even Catholic rulers intruded on the domain of religion. The attempt was made to transfer the work of the Church to the civil power, and to make the Church an institution of the State. This abuse gradually developed into a system which in France was called Gallicanism; in Spain and Portugal, Pomballism; and in Germany, Josephism.

131. *In France*, infidelity had conspired to root up religion, and for this reason had excited a bloody persecution against the Church. But the Revolution devoured its own children, and the Church emerged from the trial, renewed and purified of its corrupt members. Under the reigns of Louis XVIII. (1814–1824), and Charles X. (1824–1830), the position of the Church was a precarious one. The zeal and activity displayed by the Catholic clergy were regarded with suspicion, and even dislike, by a generation that had grown up during the Revolution. The contending factions that distracted the country kept France in a state of agitation which proved a great hindrance to the cause of religion.

132. Notwithstanding this, the Church witnessed a great revival in France. In 1816, a concordat was concluded between Pius VII. and Louis XVIII., which revived that of 1515 between Leo X. and Francis I. The Organic Articles and the Concordat of 1801 were abrogated, but the Crown of France received the right of nomination to vacant bishoprics, with the *proviso*, that the persons nominated should be acceptable to the Holy See. By a new arrangement with Rome, in 1822, the number of bishoprics was reduced to eighty, fourteen metropolitan and sixty-six suffragan sees. Seminaries were opened, in which to train young men for the priesthood; old religious orders were restored, new ones founded; pious associations were formed, and the

episcopacy and clergy, both secular and regular, vied in zeal in reviving the faith and piety among the people.

133. On the other hand, the Jacobins and freethinkers had revived under the weak rule of the Bourbons, and with every possible means sought to check the religious awakening. The Church and her ministers were scorned, the religious orders assailed, and the Government itself, because of its efforts to forward the interests of religion, was opposed and made an object of contemptuous derision. The fierce conflict between *Royalists* and *Constitutionalists* brought matters to a crisis; it culminated in the Revolution of July, 1830, when Charles X. was compelled to abdicate, and Louis Philippe of Orléans proclaimed King of the French.

134. During the earlier years of Louis Philippe (1830-1848), the triumphant revolutionary factions continued to create disturbances, in consequence of which churches and episcopal residences were pillaged and destroyed. The Church of St. Geneviève was turned into a heathen pantheon. The new charter recognized the Catholic religion no longer as the religion of the State, but only as the *Religion of the majority of the French people*. The "Citizen King" was at best a doubtful friend of the hierarchy, and sought to govern the French without the Church. Born of the revolution, the new regime supported itself by means of intrigue and by flattering all revolutionary factions; and though it did not favor the spread of the doctrines of Saint Simon and Abbé Chatel, it allowed these turbulent enthusiasts to mislead the people.

135. Religion, however, gradually recovered tone, and even the banished religious, including the Jesuits, returned to France, although they were not permitted to open colleges. The worthy prelates who then adorned the Church of France, such as the Archbishop *de Quélen* of Paris, Cardinal *Gousset* of Rheims, and Bishop *Dupanloup* of Orléans, aided by a zealous clergy, labored hard and perseveringly in the cause of religion and Christian education. The pulpit of Notre Dame was then filled with those eloquent preachers, Fathers *Ravignan* and *Lacordaire*. The Catholic tribune had the illustrious Comte de *Montalembert*; and the Catholic Press the gifted and fearless *L. Veuillot*.

136. The secret socialistic societies to whom the Government was not sufficiently ultra, continued their machinations against Church and State. The reign of Louis Philippe was abruptly brought to a close by the Revolution of 1848, when a Republic was proclaimed, to be followed after four years by the Second Empire, under *Napoleon III.* The new emperor, although retaining the "*Organic Laws*," generally allowed the Church unrestrained liberty and freedom of action. He

provided for the building of many new churches, and for the establishment of new bishoprics in France and Algiers. On the other hand, Napoléon has been justly censured for the course he pursued toward the Pope. Instead of preventing, as by treaty he was pledged to do, the French emperor, it is claimed, secretly aided the occupation of the Papal territories by the Piedmontese usurpers.

137. The rule of Napoleon was brought to a sudden end in the short but terrible war with Germany, and was followed by the establishment of the Third Republic. During the reign of terror introduced by the Paris Commune, horrible excesses were committed in the capital, among which the assassination of Archbishop *Darboy* and other noted hostages was the most lamentable. Under the presidencies of Thiers. (1871-1874) and MacMahon (1874-1878) the Church enjoyed full liberty of action. Not so under President Grévy (1878-1887). Religious communities not legally authorized have been suppressed, and a system of laws has been enacted, the avowed object of which is the secularization of schools, and the bringing up of the rising generation under the influence and in the infidelity of a godless State.

138. Amid all these political and religious changes, the French people have preserved their faith, and the French clergy, the zeal and devotion for which they are so remarkable. There are at present in France seventeen ecclesiastical provinces, numbering as many metropolitan sees, and sixty-seven bishoprics with a Catholic population of nearly thirty millions. There is no other Catholic country possessing so large a number of ecclesiastical establishments as France. Not to mention the religious orders and congregations of women, there are in France five legally authorized congregations of men, with an aggregate of 2,500 members, having 115 establishments at home and in the colonies, and 109 abroad. The number of unauthorized establishments of men is 384, with a membership of about 7,500. There are in addition 23 religious communities of men devoted to the education of the young, which number over 20,000 members and have over 3,000 schools under their direction.¹ The various teaching congregations had, before their suppression in 1880, in their establishments 61,000 scholars, the men having 20,235, the women 40,784, and over 2,200,000 children under instruction. The number of persons whom they otherwise assisted in hospitals and orphanages, amount, to 200,000.

¹ The population of France, according to the census of December, 1881, consisted of 29,301,703 Roman Catholics, being 78.5 per cent. of the total population; of 602,800 Protestants, or 1.8 per cent. of the population . . . of 53,436 Jews, and 7,684,906 persons 'who declined to make any declaration of religious belief.' This was the first census at which 'non-professants' were registered as such. On former occasions it had been customary to class all who had refused to state what their religion was, or who denied having any religion, as Roman Catholics. The number of persons set down as belonging to 'various creeds' was 31,042."—J. SCOTT KELTIE, *Statesman's Year-Book for 1887*.

SECTION XLVI.—THE CHURCH IN SPAIN AND PORTUGAL.

The Church under Joseph Bonaparte—Under Ferdinand VII.—Revolution of 1820—Its Consequences—Hostility of the Liberal Party—Peace restored under Isabella II.—Religious Revival.—The Church in Portugal—Bitter Persecutions.

139. *In Spain*, Charles IV. and his son Ferdinand VII. had been forced to abdicate, and in their stead Joseph Bonaparte was raised to the throne by his brother, the French Emperor. For the Church this was no favorable change, as it involved her in serious troubles and dangers. To punish the Spanish clergy, who continued loyal to the dethroned dynasty, Joseph burdened them with taxes and heavy contributions, reduced the number of convents to one third, and finally suppressed them all and confiscated their property, allowing to the ejected religious a trifling sum for their support.

140. But the Spanish population rose as one man to defend their independence and religious institutions. After a prolonged bloody campaign the French were driven from the country, and Ferdinand VII. was recalled to occupy the throne of his ancestors (1814). One of the first acts of Ferdinand was to abolish the constitution of 1812, it being hostile to the Church, and restore the ancient order of things. He recalled the Jesuits and other religious, who had been exiled under the preceding reign.

141. The new political ideas had found entrance also into Spain and gradually prepared the way for civil disturbances and insurrection in that kingdom. The country became divided into two hostile camps: the *Apostolicals*, or Church party, and the *Liberals*, or anti-Catholic party. A revolution broke out in 1820, when the Liberals, having gained control of the State, forced the king to restore the constitution of 1812 and convoke the Cortes, which proceeded at once with great violence against the priesthood and the religious orders. Church property was seized; the Jesuits and several bishops were driven into exile; priests were imprisoned and even murdered; monasteries to the number of 820 were suppressed, and laws were passed prohibiting all communication with Rome and even forbidding ecclesiastics appointed to vacant sees to seek confirmation from the Holy See. The misdeeds of the Liberal party caused great dissatisfaction among the Spanish people, and led to the occupation of the country by French troops, in 1823, when Ferdinand was replaced in the fulness of his royal sovereignty.

142. Between the years 1833 and 1844, Spain remained all the

time in open rebellion against the Church. The abrogation of the *Salic* law, which excluded females from the throne, by Ferdinand VII., in order to secure the crown to his daughter by his fourth wife, Christina of Naples, became the occasion for a new civil war, and fresh persecutions of the Church in Spain. On the death of the king, in 1833, Christina became regent for her daughter, Isabella II. To maintain herself, she effected a reconciliation with the Liberals, whom she could attach to her cause only by daily making new concessions detrimental to the Church.

143. No sooner had the radicals regained the ascendancy, than the work of devastation and destruction was begun. In 1835, all conventual establishments were suppressed, and their property confiscated to defray the expenses of the civil war then raging between the *Christinos*, or Constitutionalists, and the *Carlists*, or Royalists. All the possessions of the Church were declared national property. Communication with the Holy See was forbidden, and laws were passed for the reformation and reorganization of worship and of the clergy. Bishops were driven from their dioceses, and priests from their parishes, and their positions supplied from the ranks of the so-called "liberal clergy."

144. Christina becoming obnoxious, resigned the regency, in 1840, when Espartero was made regent. He too oppressed the Church, which was now stripped of all its possessions. The Papal Nuncio was expelled from the kingdom. In vain did Pope Gregory XVI. raise his voice against the outrages heaped upon the Church by the Spanish Government. After fruitless endeavors to obtain justice, the Pope proclaimed a jubilee, inviting all Christendom to unite in invoking the assistance of heaven for the distressed Church of Spain. The Cabinet of Madrid replied by still more violent acts. It went so far as to institute by force bishops not recognized by the Holy See.

145. The prayers of the Church for Spain were not without effect. The radical government was overthrown. *Isabella II.*, being declared of age, assumed the direction of the government and began her administration by acts of justice to the Church, permitting the exiled bishops to return and liberating the episcopate from State supervision. The relations with the Holy See were settled by the Concordat of 1851, and the ecclesiastical affairs of Spain definitely established by a convention with the papal court in 1859. The restoration, however, of the Church property, confiscated under the rule of the radicals, was not to be obtained.

146. The reign of Isabella, however, continued to be much disturbed, owing to frequent changes of ministry and occasional

revolts. In 1868, the queen was driven from the throne by a general revolution, and Spain was once more the scene of anarchy and bloodshed, until 1875, when Alphonso XII., the son of the ex-queen, was called to the throne. Notwithstanding the many revolutions that disturbed the peace of the nation, Spain witnessed a great religious revival. Eminent writers, like *Balmes* (d. 1848) and *Donova Cortes*, pious and learned bishops, and a zealous clergy have labored successfully to revive the faith and piety of the Spanish people. There are in Spain nine archbishoprics and forty-four bishoprics.

147. Revolutions similar to those in Spain took place in Portugal. The refusal of the Portuguese, in 1807, to accept the Continental system, involved the country in a war with Napoleon; John VI., its reigning Sovereign, with the royal family, took refuge in Brazil, establishing his court in Rio de Janeiro. During his absence in Brazil, a revolution broke out in Portugal, and a constitution was proclaimed which was still more injurious to the interests of the Church than that already adopted in Spain. At the urgent request of the nation, John VI., in 1822, returned to Portugal and confirmed the constitution passed by the liberalistic Cortes.

148. The demise of John VI., in 1826, gave rise to a fierce civil war, which raged for several years between Dom Miguel and his brother, Dom Pedro I. The result of the internecine strife was most disastrous to the cause of religion. Dom Pedro, supported by the Liberals, came out victorious in the struggle. Under his daughter, Queen Maria da Gloria, the government passed completely into the hands of the Freemasons, who were not slow in using their power to oppress the Church. The most sacred rights of religion and justice were outraged with a recklessness for which it is difficult to find a parallel in modern history.

149. Bishops who had been appointed by the Holy See on the presentation of Dom Miguel, were ejected and their sees declared vacant; all religious orders were suppressed and their property confiscated; tithes were abolished and the clergy reduced to great distress. The appointments to ecclesiastical benefices were regulated by law, and priests could not administer the sacraments, except by permission of the government. It was to no purpose that Pope Gregory XVI., in 1834, threatened with the censures of the Church. His warning did not deter the Patriarch of Lisbon from consecrating the bishops appointed by the government, without the authorization of the Holy See.

150. But the refusal of the people to acknowledge the intruded prelates as lawful bishops, at last forced the Portuguese government to

come to an understanding with the Holy See. A definite arrangement, however, was not obtained until 1886, when a concordat with Rome, regulating the ecclesiastical affairs of Portugal, was agreed upon by the court of Lisbon. The Portuguese Church is ruled by the Patriarch of Lisbon, two archbishops, and fourteen bishops.

SECTION XLVII. THE CHURCH IN BELGIUM, HOLLAND, AND THE
SCANDINAVIAN NORTH.

The Church in Belgium.—Oppression of Catholics—Revolution of 1830—Revival of Religion in Belgium—The Church in Holland—Its present State.—The Church in Denmark—In Sweden and Norway.

151. The Congress of Vienna, without regard to religion, language, and national antipathies, had united the Belgian provinces, subject before the French Revolution to the House of Austria, to the States-General of Holland in one kingdom. William, Stadtholder of Holland, who assumed the title of king of the Netherlands, professed the Calvinistic or Reformed faith. In the constitution which he published in 1815, the rights of Catholics were little respected. Nor was any attention paid to the remonstrances of the bishops, who were subjected to many indignities.

152. The Protestant Hollanders, regarding themselves as the rulers, attempted not only to force their language and laws upon the Belgians, but placed the education of the Catholic people under Protestant supervision. Religious orders were forbidden to receive novices; Catholic colleges and universities were closed, and Catholic students of divinity were required to attend the colleges established by the Protestant government. Acts of violence and oppression became daily more frequent and aggravating. When the bishops and the Catholic press allied themselves to protest against these encroachments on the domain of religion, they were proceeded against with fine, imprisonment, and banishment.

153. Availing themselves of the dissatisfaction thus produced, the Liberal party organized a general uprising against Dutch rule. The Revolution in Paris (1830) became the signal for an outbreak in Brussels. Belgium throw off the yoke of Holland, and, aided by France and England, became an independent kingdom, of which Prince Leopold of Saxe-Coburg was elected first sovereign. To conciliate all parties and strengthen his throne, the new monarch granted a free representative constitution and freedom of religion and education. As in other countries, so also in Belgium, the Liberal party is the relentless persecutor of the Church. Whenever possible, this party

has incited to deeds of scandalous violence against the priesthood and religious orders.

154. Through the influence and activity of such men as Cardinals and Archbishops *Sterkz* and *Dechamps* of Mechlin religious life revived, and Catholicity is steadily on the increase in Belgium, notwithstanding the fierce war which the Liberal party is carrying on against the Church and religion in general. The Catholic religion is professed by nearly the entire population. The progress made by the religious orders is simply marvelous. The number of convents has increased from 280 in 1829 to 1580 in 1889. A free Catholic university was established at Mechlin, subsequently transferred to Louvain, which successfully neutralizes the evil produced by the infidel institutions. The kingdom is divided into six dioceses, one archbishopric, and five bishoprics. Each diocese has its own ecclesiastical seminary.

155. *In Holland*, Calvinism was the State religion, but the States-General guaranteed a certain liberty to dissenters. The Catholics alone were oppressed, and that even piteously, down to the present century. The brief reign of Louis Bonaparte, who, in 1806, was appointed king of Holland by his brother, Emperor Napoléon, was favorable to the Church. The rights of the Catholics were generally respected. The incorporation of Holland with the French empire, however, led to some measures of repression, especially against the clergy, who had incited the anger of Napoleon by the firmness which they displayed in upholding the rights and prerogatives of the Holy See.

156. Under William I. (1815-1840) the old Calvinistic bigotry was revived; the fanatical prince did what he could to retard the growth of the Catholic Church in his dominions. Since the Revolution of 1830, however, which resulted in the loss of Belgium, the Church in Holland has enjoyed greater freedom. In 1853, Pius IX. re-established the Catholic hierarchy in Holland, erecting Utrecht into an archbishopric with four suffragan sees at Haarlem, Herzogenbusch, Breda, and Roermond. The number of Catholics has increased to nearly a million and a half, forming fully one half of the entire population. Instead of fifteen convents existing in 1810, there are now several hundred religious houses for men and women in Holland.

157. Until recently the Northern, or Scandinavian, kingdoms appeared to be the most hopeless of all the European countries for the propagation of the Catholic faith. The moral degradation of the people and the cruel penal laws against dissenters, Catholics especially, were insuperable obstacles to the progress of the Church in these

countries. Conversion to Catholicism was a crime involving confiscation of property and banishment, in Denmark as well as in Sweden and Norway. But now the Church has been restored to almost complete liberty, a few restrictive laws only remaining unrepealed.

158. In Denmark, for which mission in 1892 a vicariate apostolic was established, the Catholics number over 4000, with about thirty priests, and eighteen churches and chapels. Twenty schools, two orphan asylums, and two hospitals are served by over one hundred sisters, while the Jesuits conduct a flourishing college in Copenhagen. In 1868 the mission of Sweden was erected into a vicariate apostolic, and that of Norway in the year 1892. In the former country there are about 1300 Catholics, mostly converts, with ten priests and as many churches, and some sixty sisters laboring in three hospitals and ten boarding and day schools; while in Norway, where until 1815 no Catholic priest could reside under pain of death, there are now over twenty Catholic missionaries having the care of about 1000 souls, nearly all converts. Some twenty-five sisters have the management of two hospitals and ten schools. It seems, indeed, that both in Denmark and in Sweden the people in many places are well disposed towards the Catholic Church, and converts are rapidly increasing in numbers.

SECTION XLVIII.—THE CHURCH IN AUSTRIA AND BAVARIA.

The Church in Austria under Leopold II.—Under Francis II.—Peace of Luneville—Secularization of Ecclesiastical Estates—Dissolution of the Holy Roman Empire—Congress of Vienna—Holy Alliance—Revival of Religion—Francis Joseph I.—Concordat of 1855—Present State of the Church—The Church in Bavaria—Machinations of Secret Societies—Order of the Illuminati—Trials under Maximilian Joseph I.—Concordat of 1817—Religious Revival under Louis I.—Present State of the Church.

159. In Austria the Josephist system as a whole continued in force, although some of the tyrannical laws which oppressed the Church were repealed under Emperor Leopold II. (A. D. 1790–1792.) It showed itself especially in the school-laws, which subjected the whole system of education, the education of the clergy included, to the control of the State, as well as in the vexatious tyranny of bureaucracy, to which the clergy, even in matters purely ecclesiastical, were compelled to submit. Unfortunately for the cause of religious liberty, the indifference and inactivity of the episcopate helped to perpetuate a system which inflicted such deep wounds on the Austrian Church. They seemed to have lacked the true understanding of the evils that necessarily result from the subjugation of the Church to the

civil power, and displayed a want of energy and resolution so necessary for the upholding of the rights of religion.

160. The many calamities which befell the Empire under the administration of Francis II., (1792-1823), were attended with great loss of property on the part of the Church in Germany. By the "Peace of Luneville," in 1801, Germany was forced to cede the right bank of the Rhine to France. The result of this operation was the great *Secularization*, which took place in 1803, when nearly all the ecclesiastical estates, the bishoprics, abbeys, and monasteries within the confines of the Empire were apportioned among the German princes, as indemnity for the losses they had sustained. The protest of Pius VII. against these disgraceful transactions, called the "Enactments of the Delegates of the Empire," was of no purpose.

161. During the war with France, so disastrous for Austria, many of the German princes allied themselves with Napoleon Bonaparte, and dissolving their union with the Germanic Empire, formed under his protectorate what is known in history as the "Confederation of the Rhine." Francis II., in consequence, was obliged to renounce the imperial crown of Germany, and took, instead, the title of Emperor of Austria. (1806.) By this proceeding the Holy Roman Empire of the German Nation ceased to exist, even in name, after it had continued for more than five centuries in the Hapsburg family.

162. After the defeat of Napoleon, the Congress of Vienna, (1814-1815), undertook to settle the affairs of Europe, and place the new order of things on a firm foundation. The arrangements, however, made at Vienna, were, by no means, in accordance with the claims of justice or the true wants of the people. Irrespective of all historical rights, the conquered and vacated lands were divided among the successful allies, instead of being restored to their rightful owners. Toward the Church the *Treaty of Vienna* was a shameful robbery. The Pope was deprived of portions of his territory without compensation, and the Spiritual Estates in Austria and Germany remained secularized, mostly in the hands of Protestant Princes. Cardinal Consalvi, the Papal Legate, strove hard against this spoliation of the Church, but without success.

163. Before their departure from Paris, (1815), the three allied monarchs of Russia, Austria, and Prussia concluded a treaty known as the *Holy Alliance*, which was subsequently joined by all the Christian sovereigns of Europe, except the Pope and the king of England. In this Holy Alliance, in which European Christendom was regarded as forming one single family, the three potentates were to remain in a bond of perpetual fraternity, to give each other help

and assistance, to govern their people like fathers of families, and to maintain religion, peace, and justice. The Holy Alliance, beautiful in theory, was soon made the instrument of a faithless and despotic policy, from which the Church had to suffer most. It made use of Christianity only to establish the absolutism of princes and the omnipotence of civil governments.

164. During the reign of Francis II., the Church witnessed a revival of religious life in Austria, notwithstanding the vexatious and tyrannical laws which hampered its free action. The Emperor himself was devoted to the Church, and contributed powerfully to this revival. The Bishops enjoyed a larger measure of influence in the education of youth and the clergy. In the appointment of bishops the Emperor was careful to select only men of virtue and ability. To promote the growth of faith among his subjects, he invited the Jesuits and Redemptorists to return, granting them permission to establish themselves in the principal towns of his Empire.

165. Since the accession of Francis Joseph I., in 1848, Catholic life in Austria has received a new and powerful impulse. Scarcely had the troubles of the first years of his reign subsided, when the youthful Emperor resolved to remove the restraints which hampered the free action of the Church. Renouncing the false principles of Josephism, which had been productive of nothing but evil to both Church and State, he concluded a concordat with the Holy See, in 1855, by which the ecclesiastical affairs of Austria were definitely settled.

166. By the Concordat the *Placetum regium* was abolished, and so papal documents and episcopal ordinances stand in need of no official authorization. The instruction of Catholic youth, especially their religious education, as well in private as in public schools and institutions, is under the supervision of the bishops; without their approval no one can teach Catholic theology or catechism in any school or institution whatever. For the Catholic youth, only Catholic teachers or professors can be appointed. Bishops can conduct the clerical seminaries according to the rules laid down in canon law. Although modern Liberalism has since made repeated attempts to again usurp authority over ecclesiastical matters, and succeeded even in having the Concordat abolished, (1870), the Church in Austria has proved too strong to submit to fresh encroachments.

167. Though the Catholic religion is the state religion of Austria, all other religious denominations are fully tolerated, and civil disqualifications do not attach to any of them. There are in Austro-Hungary eleven archbishoprics and forty-two bishoprics of the Latin rite, while the Armenian and Greek Catholics have, the former one archbishop,

and the latter two archbishops and seven bishops. There are, besides, one metropolitan and three suffragan sees which belong to the Ruthenian Catholic Church of Austria. The Catholics, including the Greeks and other Oriental Christians in union with Rome, number about 28,000,000; the Protestants of all denominations are estimated at 3,500,000, and the Greek schismatics at 3,000,000, under two archbishops and seven bishops.

168. Infidel doctrines had met a favorable reception also in Germany. The perusal of the writings of the French philosophers had perverted numbers, especially among the "upper" classes, to their opinions. Philosophers like Kant (d. 1804) and Fichte (d. 1814) destroyed the faith in the hearts of many of their disciples. Besides this anti-Christian tendency on the part of learning, other circumstances were at work in undermining religion and social order in Germany. Few countries have been so infected with the false teachings of the infidel philosophers, and have suffered so much from the machinations of secret societies, particularly the *Illuminati*,¹ as Bavaria.

169. Under the reign of Elector Maximilian Joseph I. (1799-1825) the Church was sorely tried, which was owing chiefly to the pernicious influence of Montgelas, the prime minister. Laws were enacted curtailing freedom of worship; religious foundations were secularized, and some four hundred convents were closed and despoiled. Maximilian, who, in 1805, was raised by Napoléon to the rank of king, soon saw the necessity of co-operating with the Holy See in healing the wounds which his government had dealt the Church. He removed his obnoxious minister and, in 1817, entered into a concordat with Pius VII., for the arrangement of ecclesiastical affairs in his kingdom. Notwithstanding, however, that the Pope had made very ample concessions, the principal terms of the concordat were rendered ineffective by a civil constitution, which was at variance with the liberty and prescriptions of the Church.

170. King Louis I. (1825-1848), himself a devoted Catholic, did all he could to redress the evils which afflicted the Church in Bavaria. During his reign religion witnessed a grand revival, notwithstanding the partial and tyrannical interference of the government in ecclesiastical matters. The different episcopal sees were filled with able and

¹ The Order of the *Illuminati*, or "Enlightened Reasoners," owed its existence to Adam Weishaupt, professor of Canon Law at Ingolstadt, Bavaria. Filled with a great aversion for the Jesuits and the Christian religion in general, he conceived the idea of forming an association which should labor for the establishment of the dominion of reason and the spread of republican opinions. The designs of the *Illuminati*, which were hostile both to the Church and the State, some time after were discovered, when their order was suppressed and Weishaupt banished by the Elector.

zealous pastors, the most noteworthy of whom were Sailer, Wittmann, and Schwäbl of Ratisbon; Weiss of Spire; Stahl of Würzburg, and Reisach of Eichstädt. Bishops were again allowed the fullest freedom in their communication with the Holy See. Conformably to his royal promise, Louis re-opened seminaries for the education of candidates for the priesthood and re-instated the Franciscans, Carmelites, Benedictines, and other religious orders that had been suppressed under the preceding reign. In 1837, when the Church in Prussia was persecuted by the imprisonment of the famous Archbishop of Cologne, von Droste Vischering, the magnanimous monarch pleaded in favor of the rights and liberties of the Church in Germany.

171. King Louis distinguished himself by his patronage of letters and the arts; he was the friend and patron of such eminent Catholic writers as Görres, Möhler, Philips, Klee, Döllinger, and Reithmayr. He also contributed largely to the restoration and completion of cathedrals, the erection of magnificent churches, and the construction of many public works and monuments.

172. The course which the Bavarian Government has been pursuing since the abdication of the noble-minded Louis I., in 1848, was anything but favorable to the Catholic cause. Infringements of the Concordat are of frequent occurrence; the rights of the Church are systematically disregarded, especially in regard to the education of the clergy. The state, claiming the right of controlling even theological teaching, does not allow the establishment of independent theological institutions. Much disaffection and narrow jealousy on the part of the liberal Government is shown against what are called "Ultramontane Principles," and Catholic professors avowing such principles are generally neglected, while Protestant or Rationalistic professors are favored, and apostates even sustained and supported in their resistance to the authority of the Church. Unfortunately, there is a large class of Catholics in Bavaria who tamely acquiesce in the abridgement of the rights of the Church, which is much to be regretted.

173. The Catholic religion is professed by nearly 4,000,000, rather more than seven tenths of the population of Bavaria. But full religious liberty is granted by the constitution, and the Protestants of the various denominations number about 1,400,000. The kingdom is divided into two archbishoprics, those of Munich and Bamberg, and six bishoprics. Of the three universities of the kingdom, two, at Munich and Würzburg, are Catholic, and one, at Erlangen, Protestant.

SECTION XLIX. THE CHURCH IN SWITZERLAND AND PROTESTANT GERMANY.

The Church in Switzerland after the Reformation—Effects of the French Revolution—Swiss Bishoprics—Constitution of 1815—Hostility of the Liberal Party—"Articles of Conference"—Intolerant Proceedings—Alliance of the Catholic Cantons—Civil War—The Church in Prussia—Frederick II.—Frederick William III.—Catholics denied Civil Rights and Religious Liberty—Archbishop Clement August—His Imprisonment—Frederick William IV.—The Church in Württemberg and other German States—Distinguished Converts.

174. After the first storms of the Reformation had subsided, the Catholic and Protestant Cantons of Switzerland guaranteed to each other the peaceful enjoyment of their religious rights. The possessions of the Church, her institutions and monasteries, were respected and secured from all secular interference. Hence it is that we hear no more of religious rivalries and disturbances between Catholic and Protestant Cantons, although Catholics living in Protestant districts continued to be harassed and oppressed on account of their religious belief. This system of mutual toleration lasted till the occupation of Switzerland by the French, in 1798, which was followed by political anarchy and ecclesiastical disorganization.

175. After the downfall of Napoleon, Switzerland regained its independence. To secure the interests of the Church in that country, Pins VII., at the request of the Catholic Cantons, severed its connection with the Churches of France and Germany, placing all the Swiss bishoprics under the immediate jurisdiction of the Holy See. In 1823, St. Gall, and in 1828, Basle were erected into episcopal sees, which increased the number of bishoprics to five. The Constitution which the Federal Assembly adopted, in 1815, extended equal rights to Catholics and Protestants. The existence of the convents and cathedral chapters was guaranteed by a special article. The rights of all parties being respected, the relations between the Catholic and Protestant Cantons were peaceful; the Church began to flourish, and manifested great vigor and activity.

176. The Swiss Catholics, however, were not allowed to enjoy long the blessings of peace. As elsewhere, so in Switzerland, Modern Liberalism proved the relentless persecutor of the Church. Since the year 1830, an attack upon Catholicism was preparing. The infidel newspapers, in the interests of Freemasonry, powerfully aided the movement, and lost no opportunity of throwing contempt upon the Catholic Church and her institutions. Blasphemous and sacrilegious writings, and immoral and libelous pamphlets against the Pope, the Catholic priesthood, and the religious orders were scattered broad-

cast over the land. Even among Catholics a party arose, who, joining with the Liberals, clamored for separation from the Holy See and for the subjection of the Church to the State. Under the rule of Liberalism, whose aim always has been to crush all who do not believe its doctrines, and especially to gag, rob, and, if it were possible, destroy the Church of God, "Free Switzerland" became the land of religious tyranny and persecution.

177. No sooner had the Liberals gained the superiority, than they proceeded to enact measures destructive of the liberty of conscience and injuring Catholics in their most sacred rights. In 1834, the representatives of the Protestant Cantons met at Baden, and, without any regard to the Constitution and existing treaties, drew up *Articles of Conference*, the object of which was to completely subject the Catholic Church to the control of the state. It was in vain that Pope Gregory XVI. and the bishops protested against the Articles as contrary to the rights and spirit of the Church.

178. The Liberal party continued to harass the Catholics, and, whenever an opportunity offered, enacted obnoxious and despotic laws. One encroachment on Catholic freedom succeeded another, until at last the suppression of monasteries in the Canton of Aargau and the general attack upon the Jesuits and their flourishing colleges throughout the Confederation led the Catholic Cantons—Lucerne, Uri, Schwytz, Unterwalden, Zug, Freiburg, and Valais—to form, in 1845, a "special confederation"—the *Sonderbund*—for mutual defence against attacks upon their faith and their liberties.

179. The Radicals, having the majority in the Federal Diet, procured a resolution dissolving the Catholic Confederation and banishing the Jesuits from all Switzerland. To enforce this decree, a numerous army was collected and war was commenced against the Catholic Cantons which resulted in the defeat of the latter. The Liberals were not slow in using their victory against the Catholics, who were obliged to renounce the *Sonderbund*, banish the Jesuits, and alter the cantonal government. Some forty convents were suppressed; Bishop Marilley of Lausanne was exiled, and a new constitution was drawn up, which ignored the ancient guarantees for the inviolability of the monasteries and other Catholic establishments.

180. The ancient rulers of Prussia, by early adopting Protestantism, acquired a very important position as leaders of the new faith in Northern Germany. Clinging to the preposterous idea that they were the "Chief Bishops" over all their subjects, they claimed the right of regulating also the affairs of the Catholic Church. Under Frederick William, the "Great Elector," (1640–1688), and his immediate

successors, the attempt was repeatedly made to sever the connection of the Catholics in Prussia with Rome and place over them some ecclesiastic to whom the ruler might delegate his pretended "episcopal" rights. These efforts to reduce the Catholic Church in Prussia, like the Lutheran, to a mere state institution, was persevered in also by Frederick II., called the Great.

181. This prince (1740-1786), a rank infidel and blaspheming scoffer, who looked upon religion as the invention of interested hypocrites and artful statesmen, tolerated, indeed, every form of creed, from mere indifference, but encouraged still more contempt of religion. His court was a seat of irreligion and a school of impiety. While he tolerated all other religions, he oppressed the Catholic Church, denying her every free movement. He suppressed a number of convents, excluded Catholics from public offices, and prevented the free election of bishops. His famous saying: "In my states one may go to heaven as he likes," was but a meaningless phrase.

182. Frederick William III. (1797-1840) pursued the same policy, but with increased rigor. In the Treaty of Vienna, which secured to Prussia several new provinces with a large Catholic population, it had been expressly stipulated that Catholics and Protestants should in every respect be treated alike by the State. While Catholic Austria and Bavaria labored faithfully to carry out the provisions of this agreement, Prussia turned a deaf ear to the just demands of her Catholic subjects. A concordat, it is true, was signed with the Holy See, in 1821, which in some degree bettered the condition of the Catholics in Prussia; but the agreement failed to free the Church from the oppression of a government, which, by every means in its power, sought to check her influence and to extend Protestantism at the expense of the Catholic religion.

183. The Catholics of Prussia, who numbered two fifths of the entire population, continued to be subjected to much unfair treatment. They were excluded from all privileges. The highest offices of state and army were exclusively filled by Protestants. The universities were wholly Protestant or controlled by Protestants, and funds originally destined for the maintenance of Catholic institutions were misappropriated. Communication with Rome was restrained, and episcopal ordinances were subjected to the inspection of the civil power. Many Catholic churches were closed or given over to Protestants. In Silesia alone no less than one hundred and fifty-three churches were taken away from the Catholics, in 1833.

184. A serious difficulty arose between the Prussian hierarchy and the Government on the subject of mixed marriages. A law published

for Silesia in 1803, which provided that the children of mixed marriages should follow the religion of the father, was, in 1825, extended to the provinces of the Rhine and Westphalia. This led Pius VIII. to forbid mixed marriages, when the promise was not given that the children of either sex should be brought up Catholics. Notwithstanding this, Archbishop von Spiegel of Cologne concluded with the Government a *secret convention*, by which he sacrificed the Catholic education clause, promising to abide by the regulations of the State.

185. *Clement August* von Droste-Vischering, the new archbishop of Cologne, however, was determined to follow the teachings of the Holy See, and in consequence, in 1837, was arrested and thrown into prison. For the same reason Archbishop *Dunin* of Posen was arraigned and condemned to imprisonment. This act of violence on the part of the Prussian Government aroused the greatest indignation throughout Europe, and in Germany caused a reaction in favor of the Catholic Church. Gregory XVI., in an allocution, made a solemn protest against these outrages. The celebrated *Joseph Gærres* also raised his powerful voice in defence of violated Catholic rights.

186. These events in Prussia wrought a wonderful religious revival in all Germany. With the exception of Sedlnitzky, Prince-Bishop of Breslau, who resigned his see and died a Protestant in 1871, all the bishops of Prussia, even those who had once been of a different mind, steadfastly held to the law of the Church. The venerable archbishop of Cologne remained in prison until 1839, when he was released and permitted to retire to Münster. Under Frederick William IV., who ascended the throne in 1840, peace was gradually restored between the Church and State. Bishops were now permitted to correspond freely with the Holy See. A royal decree of 1841 created in the Ministry of Worship a special division for Catholic affairs. Reparation was made to the injured archbishop of Cologne, who, to avoid complication, accepted, in the person of John von Geissel, a coadjutor. *Clement August*, who refused the dignity of Cardinal, died in 1845.

187. In the kingdom of Würtemberg the Church was even less free and more sorely pressed than in Prussia. The Government, ignoring the rights of bishops, took upon itself to suppress holidays and enact laws regulating worship; it claimed even the right of appointing to ecclesiastical benefices. The royal *Placet* was made requisite for all ecclesiastical decrees; even dispensations from fasting and impediments to marriage were subjected to the supervision of the civil power. Religious orders were proscribed, and their property was confiscated. Catholic education was tampered with; Protestant or rationalistic

professors were favored, while orthodox professors, who had the courage to defend Catholicism against Protestantism and modern Liberalism, were retired by the Government.

188. In the Grand Duchies of Baden and Hesse, and other Protestant states of Germany, the condition of the Church was no better. Owing to the vexatious tyranny of the State, which employed its power in checking the authority of bishops and the influence of the clergy, as well as to the unworthy conduct of Wessenberg and other liberalistic ecclesiastics who were at the head of affairs, the Catholic Church was reduced to a state of deep degradation. Catholics, who formed two fifths of the entire population, had almost lost courage.

189. In 1818, the Governments of Würtemberg, Baden, Hesse, Nassau, and other German states appointed representatives who, meeting at Frankfort, drew up a "Declaration of Protestant Princes and States united in the Germanic Confederation," the object of which was to secure greater concessions from the Holy See with a view of establishing a "National Catholic Church in Germany." The scheme was unsuccessful, but the result of the negotiations carried on with the Holy See was the publication of a Bull by Pius VII., in 1821, which provided for the establishment of the archbishopric of Freiburg, and the suffragan sees of Rottenburg, Mentz, Fulda, and Limburg. The divisions of these dioceses were made to correspond with the boundaries of the various states.

190. In the former kingdom of Hanover, now incorporated with Prussia, ecclesiastical affairs were regulated, under Leo XII., by a concordat, which provided for the erection of the two bishoprics Hildesheim and Osnabrück. In Saxony, where the vast majority of the population are Protestants, the royal family, Catholic since the year of 1697, has done what it could to protect and promote the interests of the Catholic Church.

191. Notwithstanding the many trials which the Catholics were subjected to in Protestant Germany, they adhered loyally to their faith and lost none of their love and reverence for the Church. Contrary to what had been anticipated, the persecution served only to produce the opposite effect. Men arose who ardently espoused and bravely defended the cause of the oppressed Church. Numbers of Protestants, many of them persons of rank and learning, like Count Leopold von Stolberg, Frederic von Schlegel, Karl Ludwig von Haller, the historian, August Gfrörer, the Duke and Duchess of Anhalt-Köthen, and many others, returned to the true faith.

SECTION L.—OPPRESSION OF THE CATHOLICS IN PRUSSIA AND SWITZERLAND.—THE
“KULTURKAMPF.”

Effects of the Revolution of 1848—The German Episcopate—Catholicity flourishing in Prussia—The “Kulturkampf”—Begun under a double Pretext—First Legislative Acts against the Church—Suppression of Religious Orders—“May Laws”—The “Centre Party”—Action of the German Episcopate—Of the Pope—Imprisonment of Bishops and Priests—Gallant Resistance of the Catholic Laity—Further Measures of Oppression—Disastrous Effects of the Persecution—Negotiations with Rome—End of the “Kulturkampf”—Oppression of the Catholics in Switzerland—Attempts of the Old Catholics—Banishment of Bishops—Suppression of Religious Orders—End of the Conflict.

192. The year 1848 forms an era in the modern history of Europe. The insurrectionary tumults and subversion of government in France, Italy, Austria, and the various states of Germany, all occurring simultaneously, mark that year as one of the most memorable in European history. These popular commotions, though political in their origin, were not without their influence upon the Church. One of the effects of the Revolution of 1848 was to sweep away a whole host of vexatious and tyrannical laws which till then oppressed the Church, especially in Germany, and hampered its free movement.

193. During the political disturbances then going on, the German episcopate, at the invitation of Archbishop Von Geissel of Cologne, met at Würzburg to deliberate on the affairs and needs of the Church in Germany, and lay down the principles of ecclesiastical liberty. In the memorial which they addressed to the German sovereigns, the bishops warned the Governments of the coming dangers, and declared that they were powerless to stem the tide of revolution and anarchy, so long as they were denied the free exercise of their episcopal duties. They demanded the fullest freedom in the matter of education and instruction, and asserted the right of the Church to direct its own affairs, as well as the right of Catholics to communicate freely with their spiritual superiors.

194. Fortunately, the voice of the German episcopate was listened to, especially in Prussia, where the rights of the Catholic Church received a fair recognition. The new constitution of 1848 recognized the independence and confirmed the liberties of the Catholic Church, putting her on an equality with the Evangelical Church and other religious denominations acknowledged by the state. In no part of Europe was the Church more free and better organized, and nowhere did she display such wonderful activity as was manifested by her in Prussia since 1848. The clergy, stimulated by the example of their

bishops, showed the most praiseworthy zeal. Convents and monasteries were established all over the country; scientific associations were formed; and newspapers and reviews were founded in which Catholic interests were ably defended. Especially deserving of mention is the open and courageous manner in which so many laymen of the highest position bore witness to their faith, and the great devotion which they at all times manifested towards the Holy See.

195. Protestantism and infidelity viewed with alarm the growing power of Catholicism. To stay the advancement of the Church, the Prussian Government, entering into an alliance with the National Liberal party, the inveterate foe of religious independence, initiated a persecution unexampled in modern Europe. The first step in the warfare against Rome, or the "*Kulturkampf*" as its chief promoter was pleased to call it, was the suppression, in July, 1871, of the Catholic division of the Ministry of Public Worship. All matters relating to the Catholic Church were henceforward to be transacted by the regular officials of that department, who were all Lutherans.

196. To check the influence of the clergy in the schools, a law was enacted which handed over to the state the control over all educational establishments of every kind, whether private or public. In rapid succession Catholic schools were placed under Protestant inspectors, and a Protestant dictatorship was thus established over Catholic education. Another law "*On the Abuse of the Pulpit*" (*Kanzelparagraph*) curtailed freedom of worship. Every expression of disapproval of Government measures by the clergy was to be severely and instantly punished.

197. Next came the declaration of war against the religious orders. In June, 1872, the Reichstag passed a law prohibiting the Society of Jesus and other "affiliated orders" throughout the whole extent of the German Empire. Not only the Jesuits were ruthlessly driven out of the country, but also the Redemptorists, Lazarists, Barnabites, Theatines, Christian Brothers, Sisters of the Sacred Heart, Ursulines, and other religious orders and congregations, whose only crime was that they devoted themselves to the education of Catholic youth and the instruction of the people. The Prussian Ministry went so far as to interdict the "Association of Prayer" and devotions to the "Sacred Heart of Jesus." In vain did the bishops of Germany, who met at Fulda, in September, remonstrate against these outrages, insisting upon the freedom and independence of the religious orders. Pius IX. also raised his voice in behalf of persecuted innocence,

¹ The reader will find an interesting account of "The Prussian Kulturkampf, by a German Statesman" in the Dublin Review of 1879 and 1880, which has been consulted.

exposing, in his allocution on the eve of Christmas, the bad faith of Prussia and the cruelty of its recent acts of suppression.

198. But further measures of persecution were announced. In Spring of 1873, Dr. Falk, the new Minister of Public Worship, introduced into the Prussian Landtag a series of bills, known afterwards as the *May Laws*,¹ which purported to regulate the relations of Church and State, but in reality aimed at the complete dissolution of the Catholic Church in Prussia. They provided for the training of a "liberal and national," rather than "Ultramontane" clergy, and for an entirely new system of appointment, removal, and deposition of ecclesiastics; and contained, besides, a whole series of penal enactments for the enforcement of these laws.

199. In particular, the May Laws enacted that all ecclesiastical establishments for the training of the clergy should be placed under state control; that candidates for the priesthood should be examined as to fitness for their vocation in the usual subjects of a liberal education by commissioners of the state; that the state should have the right to confirm or protest against the appointment, as well as the removal, of all clergymen; that the application of ecclesiastical censures and penalties should be subject to the approval of the Government; lastly, that the State was to have the right to punish resistance to these measures with fines and imprisonment. With the view of compelling the clergy to bend completely to State supremacy, the "Royal Ecclesiastical Court" was established, which was empowered to receive appeals against the decisions of bishops and to dismiss every ecclesiastic, be he priest or bishop, from his office, "whenever his presence shall have become incompatible with public order."

200. The Centrum, in the name of the Catholics, protested vigorously against the new laws which aimed at Protestantizing the Catholic Church in Prussia. When they appealed to the existing statutes of the Prussian Constitution, of which these laws formed the most glaring violation, those statutes, on motion of the Government, were immediately repealed. The Bishops of Prussia, in their address to the Ministry (May 26, 1873), declared that they could not obey the laws in question, they being "an assault upon the liberties and rights of the Church of God." Pope Pius IX. addressed a strong autograph letter of remonstrance to the Emperor William.

¹ *May Laws*, so called, because they were passed in the month of May, although in different years. The Bishops of Prussia, in their Pastoral Letter, issued at Fulda, in May 1873, reduced the consequences of these laws to the following: "Separation of the bishops from the visible head of the Church; alienation of the clergy and people from their lawful pastors; severance of the faithful in Prussia from the universal Church; and utter destruction of the divine organization of the Church."

201. The new laws, however, having received the royal sanction, began to be rigidly enforced. Bishops and priests who refused obedience to what were universally regarded as iniquitous and unjust enactments, were fined, imprisoned, or exiled. Archbishops Ledochowski of Posen and Melchers of Cologne were among the first arrested and imprisoned. Other distinguished victims of Prussian persecution were the Bishops of Treves, Münster, Paderborn, and Breslau. Their sees were declared vacant by the Government, and the chapters were called upon to elect successors to them. When this was refused, crushing fines were inflicted on the recusant canons; in some instances they were sentenced to imprisonment. On the other hand, professors and such of the clergy as had joined the Old-Catholic movement were maintained in their office, despite the interdict and suspension of their bishop.

202. All through, from the commencement, the Catholic laity backed their clergy, and not a single parish has been found wanting in obedience to the Church. On every occasion the Catholics of Prussia vigorously protested against the interference of the State in religious affairs, and by their admirable union and activity defied the nefarious efforts of their enemies. Under the able leadership of Dr. Windhorst, political associations were formed over the whole empire, and in the elections of 1874 the number of Catholic representatives was increased in the Prussian Landtag from 52 to 89, and in the Reichstag from 63 to 105.

203. This firmness of the Catholic population startled the Government, which was forced even now to acknowledge its mistake. But passion predominated over reason and, rather than give up, the Prussian Ministry, for a time, had recourse to still harsher measures. The laws passed in 1873 being found inadequate to cope with the opposition of the Catholic clergy and people, additional penal statutes were enacted in the years 1874, 1875, and 1876. The worst of these were "An Act for the Prevention of the Unauthorized Exercise of Ecclesiastical Duties," passed in May, 1874, which empowered each separate State to banish obnoxious priests from specified districts or from Germany altogether at a moment's notice; and the so-called "Bread-basket Law," of April 22, 1875, by which support from the State was denied to all ecclesiastics who refused to promise submission to the new politico-religious laws. Another law admitted "Old Catholics" to a share in the revenues of Catholic parishes.

204. The result of the notorious "May-laws" may well be imagined. Hundreds of faithful priests were imprisoned or made homeless, being driven out of their houses and their country for

having exercised the most ordinary acts of administration without permission from the government. In quite a number of instances Catholics were deprived of their churches, which were turned over to a handful of Old Catholics. At Wiesbaden two hundred Old Catholics obtained possession of a large parish church to which twenty thousand Catholics belonged. It was a sore trial for the bereaved Catholics to see their places of worship profaned by innumerable sacrileges. The next act of tyranny was the expulsion of some nine thousand religious, about eight thousand of whom were women, in accordance with a fresh law, passed May 31, 1875, which suppressed all existing religious orders and congregations and interdicted all future foundations of the same in Prussia.

205. The conflict continued from 1873 to 1878 without any sign indicating a prospect of change on the part of the Government. The danger menacing the Church in Prussia was indeed great, the rigid enforcement of the new ecclesiastical laws working devastation and destruction in every direction. The Church mourned over dioceses without bishops, over parishes without priests, over the closing of all seminaries and educational institutions, and over the suppression of nearly all religious orders and congregations throughout the kingdom. In 1878, all episcopal sees, except three, had become vacant by death, or were deprived of their bishops by exile or imprisonment, while hundreds of parishes were without priests. Spiritual destitution in consequence became appalling. Hundreds of thousands of Catholics were deprived of the consolations of religion, and many hundreds even left to die without the last sacraments.

206. On the other hand, the oppressors suffered fully as much, if not more, than the oppressed. The terrible evil of Socialism, which, up to the year 1860, hardly existed in Germany, was spreading with alarming rapidity, and its influence, especially among the working classes, was enormous. This, it would seem, at length convinced the Prussian Government that waging war against the Church was not the way to increase reverence for sovereign authority, but the means to spread anarchy and revolution. Notwithstanding the violent assaults of the Government and the various anti Catholic parties, the Centrum, under the lead of Dr. Windhorst, had grown in strength and influence; it finally held the balance of power in the Prussian Landtag. Dissensions among his own followers, and the dangers threatening the State from Socialism drove *Prince Bismarck*, the prime-minister of Prussia, to seek an alliance with the Catholics.

207. Encouraged by the conciliating spirit of Pope Leo XIII., the Prussian Government sent an ambassador to Rome and entered

into negotiations with the Vatican, which became especially active in 1880, when the first Catholic Relief Act was passed. Slowly and gradually Catholic disqualifications were removed by the partial abrogation of the notorious "May-laws," whose author, Dr. Falk, was compelled to resign in 1879. The banished bishops and clergy were recalled, and finally, in May, 1886, the "May Laws Amendment Bill" was passed, which virtually put an end to that disastrous conflict, called the "Kulturkampf."

208. The Prussian "Kulturkampf" was not without its influence on the affairs of the Church in other countries. The counterpart of this "struggle for the sake of civilization" we find in Switzerland. The cruel oppression of Catholics in that country, especially in the Cantons of Berne and Basle, which was at least countenanced, if not actually aroused, by the Prussian Ministry, was but a repetition and re-enactment of all that was undertaken in Germany against the Church. The motives of persecution in both instances were the same; so were the means and methods employed by the enemies of the Church of the same wily and intolerant character. On the other hand, the fidelity and resistance of the Swiss Catholics to State oppression was quite as determined and courageous as that of their German brethren.

209. At the first "Old Catholic" Assembly of Olten, in 1872, resolutions were proposed and carried, aiming at the exclusion of the Pope from exercising any jurisdiction within the Republic, and at the complete subjection of the Church under the civil power. The Governments of the Cantons were asked to appoint "liberal" ecclesiastics in every parish; to admit foreign bishops, to perform episcopal functions in Switzerland, and to assist in the establishment of a "Democratic" and "National" Church.

210. The sacrilegious attempts of the schismatics were powerfully supported by several of the Cantons and by the Federal Government of Berne. The Council of Geneva went so far as to enact laws for the regulation of Catholic belief and worship. On the refusal of the Catholics to submit to such arbitrary legislation, their churches were seized and made over to the Old Catholics. The teaching orders were driven out; Bishop Mermillod was expelled; faithful priests who refused to take the oath on the new Church laws were deposed, and intruders installed in their places. Any Catholic official who refused to conform to the new order of things was dismissed. In Basle, Bishop Lachat was banished, and all Catholic schools were ordered to be closed.

211. But the fidelity of the Swiss Catholics to their faith was not to be shaken. They met for service in improvised churches, often in

barns, which were crowded to repletion. Soon the public became disgusted with the scandalous conduct of the schismatical clergy, and a reaction set in, in favor of the oppressed Catholics. Pope Leo XIII., after prolonged negotiations, succeeded in effecting a settlement; and, notwithstanding the obnoxious laws still existing in some of the Cantons, better days seem to be in store for the Church in Switzerland. After ten years of exile, Bishop Mermillod was permitted to return to his flock. In several cantons the churches have since been restored to the Catholics. Pope Leo XIII., in 1890, created Mermillod a cardinal.

SECTION LI.—THE CHURCH IN ENGLAND.

Loyalty of the English Catholics—Long Parliament—Cruel Laws against Catholics—Condition of Catholics under Charles II.—New Persecuting Laws—The "Popish Plot"—Titus Oates—James II.—Revolution of 1688—William III.—New Penal Laws against Catholics—First Relief Act—Sectarian Bigotry—Gordon Riots—Relief Act of 1791—Catholic Emancipation—New Vicariates—Apostolic—Distinguished Bishops—The Tractarian Movement—Distinguished Converts—Dr. Newman—Restoration of English Hierarchy—Cardinal Wiseman—Titles Bill—Cardinal Manning—Present State of the Church in England.

212. During the civil war between Charles I. and the Parliament, the English Catholics, to a man, had arrayed themselves under the royal banner. Their loyalty had been put to the test, and proved itself beyond question. They had sacrificed life and property for a monarch who only too often had shed the blood of their brethren. Of the five hundred noblemen who lost their lives for Charles I. in the civil war, about two hundred were Catholics.¹ Yet this very loyalty of the Catholics to their king was a crime in the eyes of the victorious Puritans. Formerly stigmatized as "traitors," Catholics were now branded as "malignants" as well as "Papists," and the persecution against them was fiercely continued.

213. The summoning of the Long Parliament (1640–1653) had given the Puritans the ascendancy, and they immediately set to work to reform religion in the kingdoms of England and Ireland, on the model of the Scottish Kirk. A *Solemn League and Covenant* was adopted, which condemned "Popery and Prelacy, that is Church government by archbishops and bishops;" abolished the Anglican Establishment, and substituted in its place Scottish Presbyterianism.

¹ When Charles II. had suffered a total overthrow at Worcester (1651), his safety and final escape to France were owing entirely to the devotedness of the Whitgreaves, Huddleston, and other Catholic gentlemen, and to the fidelity of the Penderells, Catholic peasants, who had been long accustomed to screen from pursuit both priests and royalists. See Bishop Challoner's *Memoirs of Missionary Priests*, Vol. II., for "A Catalogue of Catholics that lost their Lives for their Loyalty."

To enforce uniformity of doctrine and worship, severe laws were enacted against dissenters, especially against Catholics. If a Catholic refused to abjure his religion and to conform to that of the Presbyterians, he was to forfeit, at once, two thirds of his whole estate, both real and personal. The taking of priestly ordination in the Catholic Church was punished more cruelly than murder. In 1650, an act was passed offering to the informers against priests and Jesuits the same reward as had been granted to the apprehenders of highway-robbers. Many Catholic clergymen were apprehended and received sentence of death or banishment.

214. The restoration of the monarchy, in 1660, brought back the Church of England. Charles II. was inclined to grant toleration to the Catholics, but he dared not, for fear of offending his Protestant subjects. No sooner had he ascended his father's throne, than petitions poured in against the "Papists," and once more a royal proclamation ordered all Jesuits and other priests to leave the kingdom, under pain of suffering all the penalties of the law. The new Parliament supported the Anglican Establishment by stringent laws against Catholics and dissenters.

215. One of these statutes was the *Conventicle Act*, which made it unlawful for more than five persons to meet together for any religious purpose that was not according to the Book of Common Prayer. The disposition of Charles II. to screen the Catholics from persecution, and his attempt to suspend the execution of the penal laws against Dissenters caused the passing of the *Test Act* (1673) by Parliament, which disabled all persons from holding any office, either civil or military, who did not take the oath of supremacy, receive the sacrament according to the Anglican rite, and subscribe a declaration against Transubstantiation.¹

216. The year 1678 was memorable for the great national delusion of the *Popish Plot*, the name given to a pretended conspiracy of the Catholics for assassinating the king and for the overthrow of the Government and the Protestant religion. The Protestants of England were then in great fear lest a Catholic, the Duke of York, should succeed to the throne. To prevent this, the infamous "Oates" fabrication was brought forward as a weapon. On the evidence of *Titus Oates*,² a notorious impostor, and other informers, who arose,

¹ One consequence of the Test Act was that the king's brother, the Duke of York, a convert to Catholicity, was obliged to resign his post of Lord High Admiral of the Navy, which he had so valiantly commanded in the terrific struggle with the Dutch, in 1665. The Test Act was not repealed until 1828.

² Titus Oates was an English clergyman of bad character. He afterwards conformed to the Catholic Church and was received as a scholar by the Jesuits, being, however, dismissed for bad

twenty-four leading Catholics, all absolutely guiltless of any crime, were tried and executed, besides seven priests who were executed about this time for the mere exercise of their spiritual functions. Parliament voted to Oates, who was styled the "Saviour of the nation," their thanks and a pension of £1200, and passed a new *Test Act*, which excluded every one from sitting in Parliament who had not previously subscribed to a declaration that "the invocation or adoration of the Virgin Mary or any other saint, and the Sacrifice of the Mass, as they are used in the Church of Rome, are superstitious and idolatrous."

217. *James II.* (1685-1688) had become a Catholic while Duke of York.¹ After coming to the throne, he made no secret of his religion; but more zealous than prudent, he proceeded with hasty steps to bring about, if not the complete emancipation, at least a toleration in some form or other, of the Catholics. The mischievous counsels of his advisers, chief among whom was the treacherous Sunderland, led the too credulous monarch to measures which aroused the bigotry of the Protestants and provoked general discontent. It was in vain that Pope Innocent XI. exhorted the king to temper his zeal. When the birth of a son to James had destroyed the hopes of the anti-Catholic party that a Protestant would soon succeed to the throne, his expulsion was determined on, and with the aid of Dutch troops, accomplished. James retired to France where he died in 1701.²

218. From the Revolution of 1688, by which *William III.* was established on the throne, the English Catholics, for a period of one hundred years, experienced much danger and persecution, being subjected to countless disqualifications and indignities. The code of laws inaugurated in the reigns of the "Deliverer" and Queen Anne have scarcely a parallel in European history; they were framed and administered on the principle that Roman Catholics had no civil or political existence in their own land, except by sufferance.

219. The *Toleration Act* (1689) granted indulgence and liberty of

conduct. To gain a livelihood, he devised the story of the Popish Plot, which was readily accepted by the Protestant fears. In 1685, Oates was convicted of perjury and sentenced to stand in the pillory, be whipped at the cart's tail, and then imprisoned for life; but he was released and again received a pension of £400 a year under William III. If he was not the real inventor of the "Popish Plot," it is at least certain that the Earl of Shaftesbury, Lord Chancellor under Charles II., took the great imposture under his special protection; he was one of the chief supporters of the violent attack upon the Catholics, and especially upon the Duke of York.

¹ Charles II. himself was reconciled to the Church on his death-bed, by Father Huddleston. See LINGARD, *Charles II.*

² The late Cardinal Henry Stuart of York was a grandson of the unfortunate James II. With his death, in 1807, the male line of the Stuarts became extinct. His brother, Charles Edward, commonly called the Young Chevalier by his adherents, and the Young Pretender by his opponents, died in Florence, in 1788.

conscience to all dissenters, except "Papists," or "Popish recusants." A special statute ordered that Catholics should remove at least ten miles from Westminster, and that a horse worth £5 belonging to a "Papist" should be seized. The *Bill of Rights* (1689) provided that any Papist or any one that married a Papist should be excluded from the throne. By a new oath of allegiance all persons holding public offices were required to deny that any foreign prelate had or ought to have any spiritual jurisdiction in the kingdom. A later statute (1700) "for further preventing the growth of Popery" disabled Catholics to inherit or purchase lands, to teach or instruct youth, and offered a reward of £100 to any person who should convict a Catholic of sending his child or ward beyond the sea to be educated in "Papacy," or who should apprehend a "Popish bishop, priest, or Jesuit," and convict him of saying Mass or of exercising his functions within the realm.

220. Nor were these cruel enactments allowed to remain a dead letter. The country swarmed with informers who were encouraged by rewards and by a declaration of the House of Commons that their hunt for "Papists" and "Popish priests" was an honorable profession. Martyrdom, indeed, had ceased; but the professors of the Catholic religion were left a helpless prey to caprice, revenge, and fanaticism. That severe law which deprived Catholics of landed property was frequently put into execution. The Catholic clergy in many parts of England lived in continual fear, being much annoyed by vile informers who endeavored to earn the reward accorded by law for the apprehension and conviction of priests. The consequence of this cruel oppression was that many Catholics fled from their country to distant lands. The total number of Catholics in England at the end of the eighteenth century was probably about 60,000.

221. The penal laws against Catholics continued in force until 1778, when, in the face of an American and European war, the British Government found it necessary to conciliate the proscribed classes in England and Ireland. In that year a bill, introduced by Sir George Savile, was passed, abrogating some of the worst measures of the statute of William III. It enabled Catholics to take and hold lands, and repealed certain clauses which related to the prosecution of Catholic "bishops, priests, and Jesuits," and which subjected any Catholic keeping a school to perpetual imprisonment. This *Act of 1778* was the first legislative relaxation. Catholics now went in thousands to take the new oath of allegiance, which it was possible for them to subscribe to without denying their religion.

222. The Protestant sectaries, however, were bitterly hostile to any measure tending to relieve the much oppressed Catholics. The

pulpits of the lower sort, particularly those of the Presbyterians and Methodists, 'resounded on the pretended increase of Popery, and the danger threatening the country from the late indulgence granted the "Papists." A *Protestant Association* was formed for the purpose of procuring the repeal of the Relief Act. Lord *George Gordon*, a bigoted fanatic, became its president. In June 1780, he headed a large and excited mob, and dreadful riots ensued, in the course of which many Catholic chapels and private dwellings were destroyed.

223. Additional measures for the relief of Catholics were passed in 1791, when the statutes of Recusancy were repealed, and a Catholic, on taking an oath of allegiance, could not be any more prosecuted for being a "Papist" or a "Popish priest," for hearing or saying Mass, for being present at or performing any Catholic rite or ceremony, nor for entering or belonging to a religious order or community of the Church of Rome. These relaxations were stepping stones to the great *Catholic Emancipation Act* of 1829, by which the Church became once more free to preach and propagate God's Truth without legal hindrance. Still, however, Catholics continued to pay double land tax, from which they were not relieved until 1831.

224. Reverting to the subject of ecclesiastical administration, we find that, after thirty years' vacancy, the Vicariate of England was restored in the person of *Dr. John Leyburn*, who was consecrated in 1685. For nearly sixty years no Catholic bishop had appeared in England, *Dr. Smith*, the last vicar apostolic, having been compelled to leave the country, in 1629. At the request of James II., Pope Innocent XI., in 1688, divided England into four vicariates, appointing *Dr. Leyburn* vicar-apostolic of the London district, and three other bishops—*Giffard*, *Smith*, and *Ellis*—to the Midland, Northern, and Western vicariates. The episcopal succession from this time continued uninterrupted. Of the eminent ecclesiastics of the period preceding the Emancipation, the saintly *Challoner*, vicar apostolic of the London district, and the energetic *Milner*, vicar apostolic of the Midland district, author of the well known "End of Controversy," were the most remarkable and effective.

¹ "The passing of the Relief Act of 1778 caused John Wesley, the founder of the Methodists, to write several violent tracts against Roman Catholics. In the early part of the year 1780, John Wesley wrote a 'Defence of the Protestant Association,' an inflammatory production, in which, amongst other things, he said that 'an open toleration of the Popish religion is inconsistent with the safety of a free people and a Protestant Government, and that every convert to Popery was by principle an enemy to the Constitution of this country.' Wesley, about the same time, also wrote a letter to one of the newspapers to prove, by a series of ridiculous syllogisms, that 'no government, not Roman Catholic, ought to tolerate men of the Roman Catholic persuasion. . . .'" This letter and the *Defence of the Protestant Association* were so incentive to violence, that Bishop *Milner* calls Wesley the chief author of the riots of 1780." *AMHERST, History of the Catholic Emancipation*, vol. I., p. 147.

225. During the second quarter of the present century, a knot of zealous and learned Anglican divines started with what is known as the *Tractarian Movement*, which consisted in the endeavor of restoring what they believed to be the Catholic character of the Anglican Church. The chief promoters of the movement were John Henry Newman, John Keble, Edward Pusey, and James Rose. These commenced the series of *Tracts for the Times* which attracted the liveliest attention of both Catholics and Protestants. The *Tracts* were published at Oxford, during the years 1833-41, hence called "Oxford Tracts." Many of these were written by Dr. Pusey, who became the leading spirit of what is known as the *High Church* party, called after him also *Puseyites*. The movement was decidedly towards the Catholic Church, and its leaders propagated doctrines that are essentially Catholic. They emphasized in particular baptismal regeneration, the expediency of auricular confession, the real presence in the Eucharist, the authority of tradition, the apostolic succession of the clergy, and monastic establishments. Despite of the opposition on the part of the *Low Church*, or *Evangelical*, party, and the Anglican bishops, who sought to arrest it, the movement continued to spread. In recent years a group of *Ritualists* has arisen, who desire the restoration of many Catholic ceremonies and usages. Their endeavors have led to prolonged controversies, and even litigation, which the Public Worship Regulation Act of 1879 was in vain passed to check.

226. *Henry Newman*, the leading spirit in the Oxford movement, was received into the Catholic Church, in 1845, and his example was followed by many of the Anglican clergy and English aristocracy.¹ Some of the new converts were distinguished for their great literary attainments, and their writings have contributed powerfully to dissipate ignorance and prejudice, and spread the doctrine of the true faith. Newman, the prince of the contemporaneous English writers, on his return from Rome, where he had been admitted to holy orders, established in England a branch of the Congregation of the Oratory of St. Philip Neri, of which he became the first superior. In 1852, he was appointed rector of the Catholic University in Dublin, and, in 1879, he was made a Cardinal by Pope Leo XIII. He died, in 1890.

227. In 1840 Gregory XVI. had raised the number of vicariates to eight. Ten years later Pius IX., by the bull *Universalis Ecclesiae*, restored the hierarchy in England, where it had been suppressed for nearly three hundred years. The whole kingdom, including Wales, was formed into an ecclesiastical province, consisting of the arch-

¹ See W. Gordon Gorman, "Converts to Rome, a list of over Three Thousand Protestants who have become Roman Catholics since the Commencement of the Nineteenth Century."

bishopric of Westminster and twelve suffragan sees. *Dr. Nicholas Wiseman*, a man distinguished for his apostolic zeal and firmness, and famous for his vast erudition, was appointed archbishop of Westminster and at the same time created cardinal.

228. This measure caused a great commotion among Protestants, especially of the Anglican party, who raised a great uproar about what they called the Pope's "insolent intrusion." Parliament, in 1851 passed the *Ecclesiastical Titles Bill*, prohibiting Catholic bishops from taking titles "of any place in the United Kingdom." The excitement, however, soon died away, and the Act was repealed in 1871. Conversions from Protestantism became frequent; in 1851 alone thirty-three Anglican ministers were received into the Church.

229. Among them was *Edward H. Manning*, who, on the death of Cardinal Wiseman, in 1865, became his successor in the archbishopric of Westminster, and in 1875 was created a cardinal. Like his illustrious predecessor, he possessed rare and singularly varied attainments, and proved himself one of the most able, zealous, and hard-working living prelates. There are fifteen dioceses in England and Wales, including one archbishopric; and the number of Catholics is estimated at two millions.

SECTION LII. THE CHURCH IN SCOTLAND.

Scotch Bigotry—Penal Laws against Catholics—Catholics under Charles II.—Under William III.—The Jacobite Risings—Missionary Priests—Appointment of Vicars Apostolic—Relief Act—Restoration of Hierarchy.

230. It is difficult to realize the oppression under which the Catholics of Scotland labored during the seventeenth and eighteenth centuries. Catholic worship and the profession of the Catholic faith were proscribed, and those that adhered to that religion were offered the cruel choice of apostasy or confiscation of property, imprisonment, perpetual banishment, and even death. The General Assembly of the reformed "Kirk" never ceased to press upon the Government the execution of these terrible laws against the "idolatrous Papists," who were hated by the disciples of Knox with a bitterness unknown in any other country.

231. Yielding to the clamors of the Presbyterian party, the weak Charles I., in 1626, issued a proclamation prohibiting "Popish rites and ceremonies" and commanding all Scotchmen to conform to the religion of the established "Kirk." The harboring of a "Popish priest" was severely punished, and all parents who had sent their children to foreign Catholic institutions for education were ordered to call them home without delay. A cruel persecution was set on foot by the

General Assembly, in 1630, when a number of Catholics, among them several noble ladies, were arraigned and imprisoned for refusing to conform to the profession of the Presbyterian religion.

232. But the Scotch Catholics had yet to suffer deeper and more bitter afflictions. Among the many forms of oppression to which Catholics were subjected in Scotland, the most revolting was that which is described as "planting wise pastors." To prevent Catholics from bringing their children up in their own faith, it was provided that the sons of noblemen professing "Popery" should be committed to the custody of such persons as were of the "true faith." A Catholic family could be compelled to admit a minister of the Kirk, who was empowered to watch all their movements and catechize their children twice a day. Notie, however tender, and no rights, however sacred, were respected by the fanatical followers of Knox.

233. The Restoration, under Charles II., threw the country into a ferment by re-installing the episcopal clergy and attempting to establish the Anglican Church. Party spirit ran high, and the wranglings between the Episcopalians and Presbyterians roused a spirit of persecution that set the whole country in a flame, and from which the Catholics suffered heavily. During the whole reign of Charles II., the Scotch Catholics continued to be treated with great cruelty, notwithstanding the endeavors of the king to screen them from the operation of the penal laws; they were beset by informers and spies, and their private meetings were punished as acts of sedition. James II. sought to obtain from the Scottish Estates a relaxation of the penal laws against the Catholics. This being refused, he suspended these laws by an exercise of the royal prerogative, and proclaimed liberty of conscience. His proclamation was viewed with abhorrence, especially by the Episcopal clergy.

234. Under William III. and Queen Anne, the persecution of the Catholics was renewed with increased fierceness, and continued unabated till far down in the eighteenth century. In 1704, Anne issued a proclamation commanding the Scotch magistrates to rigidly carry out the existing laws against the exercise and adherents of the ancient faith. A reward of five hundred marks was offered for the apprehension of a Jesuit priest, and of any person harboring or aiding the same. Private meetings of Catholics were interdicted as rebellious, and all who attended Mass or Catholic service were subject to oppressive fines.

235. The despotism exercised by the ruling authorities—the Privy Council and General Assembly—has hardly been equalled in any other country. The power of the Catholic nobles, prominent among

whom were the Earls of Huntly, was broken, and thousands of the people were driven to the outward profession of a religion which in their hearts they despised. The failure of the Jacobite risings of 1715 and 1745, which found great support among the Highland Catholics, proved disastrous to the Catholic cause in Scotland. Persecution had reduced the Catholic party to extreme weakness and distress, and in the course of two centuries and a half the professors of the old faith were but a remnant, scattered mostly in the wild and inaccessible parts of the Highlands and adjacent islands. The total number of Catholics in Scotland, at the beginning of the present century, was probably about thirty thousand; of this number the great majority were Highlanders.

236. During the bad times following the Reformation, the Catholic faith was kept alive in Scotland by missionary priests, amongst whom were, besides the secular clergy, Jesuits, Benedictines, and Franciscans. To the labors of the Jesuits, chiefly, is owing the preservation of the faith in some districts. "Amongst the Macdonalds on the Western coast, and amongst the Chisholms and Frasers, and a few other clans, there have always been many Catholic families in which the faith has never been lost."

237. After the Catholic hierarchy had become extinct in Scotland, the Catholics of that kingdom were under the jurisdiction of the English archpriests till 1653, when the Holy See appointed Father Ballantyne Prefect Apostolic for the Scottish mission. The presence of a bishop in that country becoming a necessity, Innocent XII., in 1694, appointed Dr. Thomas Nicholson as the first vicar apostolic of Scotland. In 1731, the Vicariate was divided into two, the Lowland and Highland, and in 1827, into three,—the Eastern, Western, and Northern. The most distinguished of the Scotch bishops, since the Reformation, was the venerable *Bishop Hay*, vicar apostolic of the Lowland district, so well known by his many excellent works. He died in 1811.

238. When it was proposed to extend the English Act of 1778, for the Relief of Catholics, to Scotland, the trumpet of fanaticism was immediately sounded. Protestants of all denominations combined in order to arrest Parliament in granting relief to the "Papists." The Scotch Catholics were so terrified at the Protestant fury that was aroused, that they petitioned the English Ministry to withdraw the Relief Bill. This, however, did not satisfy the infuriated multitudes. In 1779 riots occurred in Edinburgh and Glasgow, which culminated in the destruction of Catholic chapels and dwelling houses. The extent

¹ AMHERST, *History of Cath. Emancipation*, Vol. I. 278: "The district of Moldert, for example, is almost entirely Catholic to this day. Some of the Western Islands are almost exclusively Catholic."

and violence of the flame was the cause of the first *Scotch Relief Act* being delayed till 1793, fifteen years after the passage of the English Relief Bill.'

239. During the last fifty years the Catholics of Scotland have largely increased, chiefly from the influx of Irish population. They number about 363,000. There are about 350 priests, secular and regular, having care of souls in Scotland. In 1878, the present Pope Leo XIII. restored the ancient hierarchy of Scotland, creating or rather restoring the two archbishoprics of St. Andrews and of Glasgow, and four suffragan sees.—Aberdeen, Argyll, Dunkeld, and Galloway.

SECTION LIII.—THE CHURCH IN IRELAND.

Oppression of the Irish under Charles I.—Insurrection of 1641—Persecutions under Cromwell—Puritan Atrocities—Transplanting to Connaught—Edict against the Clergy—James II. and the Irish—Persecution under William and Anne—Irish Penal Code—George I. and George II.—Irish Relief Acts—Daniel O'Connell—Catholic Emancipation—The Anglican Establishment—Present State of the Irish Church.

240. All the hopes which the accession of Charles I., the husband of a Catholic princess, had raised in the minds of the Irish Catholics soon vanished. In return for a voluntary tribute Charles had promised to grant to the Irish people certain immunities and protections, which acquired a great celebrity under the name of "Graces." The chief of these were freedom for their religion and security for their lands. But to do justice to Catholics, especially if they were Irish, was no part of the policy of the English Government.

241. In 1632, Wentworth, Earl of Strafford, was appointed Lord Deputy of Ireland. From the first, he looked forward to confiscations. With the connivance of the king, he appointed a commission of "defective titles" in Connaught, for the base purpose of dispossessing the Irish landlords and colonizing the province on the plan which had been pursued with so much injustice in Ulster, under James I. To insure their titles, the Irish Gentlemen offered to pay £120,000. The offer was accepted and paid, but the Viceroy refused to abide by the conditions. At the same time, a "Court of Wards" was established, by which the children of Catholics were to be brought up among Protestants and educated in the Protestant faith. Nothing short of utter extinction of their religion and extermination of their race seemed to be the destined doom for the Irish people.

242. These outrages provoked the whole island into insurrection. The Church took the lead. The Provincial Synod of Kells as well

¹ AMHERST, "*Hist. of Cath. Emancipation*," vol. I., p. 274.

as the National Council of Kilkenny, meeting, the one in 1641, the other the following year, pronounced the war just and lawful, which the Catholics of Ireland were undertaking in defence of their religion and homes and for their legitimate sovereign, against the Puritanical faction. Sentence of excommunication was pronounced against all spoliators of Irish property, whether held by Catholics or Protestants, and all distinction between the new and old Irish was forbidden. Pope Innocent X. sent Archbishop Rinuccini of Fermo as his nuncio to Ireland, with large supplies of arms and money.

243. The rising of 1641 was the commencement of a terrible war, which, with short intervals, lasted until 1652. The Irish chiefs did what they could to humanize the war; the English leaders, on the contrary, encouraged the ferocity of their men. By their command, thousands of men, women, and children were slaughtered in cold blood. English Parliament, in 1644, enacted "that no quarter shall be given to any Irishman, or to any papist born in Ireland." The watchword amongst all the reinforcements sent over from England was: *Extirpate the Irish, root and branch.*¹

244. In 1649 *Cromwell* landed with his plundering army in Ireland. He opened the campaign with the storming of Drogheda, which was followed by the indiscriminate massacre of all its inhabitants, except thirty, who were sent to Barbadoes and sold as slaves. In his letter to the Parliament, the Puritan leader justifies the inhuman slaughter as a righteous judgment of God. Wexford shared the same fate. The massacre of Drogheda was renewed with all its horrors, no mercy being shown to age or sex. Three hundred women had gathered around the cross of the market-place; but in spite of their prayers and tears, they were all ruthlessly slaughtered.

245. *Ireton* trod in the sanguinary steps of Cromwell, his father-in-law, and the same barbarities were perpetrated in other parts of the island. Unfortunately, dissension arose among the Irish, which gave the Puritan invaders an easy victory. Wherever they became masters, the plighted conditions were not kept. Nearly half of the Irish population perished in the terrible struggle. When the war was over, many hundreds of boys and girls were sold into slavery. The total number of Irish Catholics, including many thousands of children, sent into slavery has been variously estimated at from twenty to one hundred thousand.²

246. The measures adopted and actually enforced under Puritan

¹ For an authenticated account of the atrocities perpetrated by the Puritans in Ireland we refer the reader to Archbishop, now Cardinal, MORAN'S *Historical Sketch of the Persecutions suffered by the Catholics of Ireland under the Rule of Cromwell and the Puritans*. 1834.

² MORAN, p. 221.

Rule against the Catholics of Ireland surpassed in ferocity the persecuting edicts of the ancient pagan rulers. It was during the Protectorate of Cromwell that the *Transplantation to Connaught* was effected. Three entire provinces were confiscated and parcelled out amongst the Puritan soldiers and "Adventurers," as the creditors of Parliament were called, whilst all the Irish that still remained, were removed to the desolate province of Connaught. There they were to dwell, and not allowed to enter a walled town, or come within five miles of one, on pain of death.¹

247. The sufferings of the Irish clergy and religious during, and still more after, the war, defy description. To say Mass was an act of treason, and to be a priest was to be an enemy of the Commonwealth. By the edict of 1653, all ecclesiastics, secular and regular, were commanded, under penalty of treason, to depart from the island within twenty days, and should they not comply with this edict, or should they return to Ireland, they incurred the penalties specified in a law of Queen Elizabeth, that is, they were "to be hanged, cut down while yet alive, beheaded, quartered, disembowelled and burned; the head to be set on a spike, and exposed in the most public place." In the persecution under Puritan rule, "*more than three hundred priests were put to death by the sword or on the scaffold*, amongst whom were three bishops; more than a thousand were sent into exile, and amongst these all the surviving bishops," except the Bishop of Kildare, who was too weak to move.²

248. Under Charles II. the Catholics of Ireland enjoyed a considerable amount of toleration, in spite of existing laws. But their expectation that they would be restored to their estates was doomed to disappointment. The "Act of Settlement," passed by the Irish Parliament in 1662, legalized the Cromwellian spoliations, and gave the royal sanction to all the bloody deeds of Puritan barbarity against the Catholics of Ireland. The infamous "Oates" fabrication was, as in England, so in Ireland, the signal for fresh persecutions. A proclamation was published commanding all "Popish bishops, Jesuits, and priests to leave the kingdom," and positive orders were given that "all Popish societies, convents, seminaries, and schools" should be forthwith dissolved and closed, and all "Mass-houses and meetings for Popish services" be suppressed. Archbishop Talbot of Dublin was cast into prison, where he ended his life, whilst Archbishop Plunket of Armagh

¹ "No pen can describe the frightful scenes of misery that ensued. With famine and pestilence, despair seized upon the afflicted natives. Thousands died of starvation and disease; others cast themselves from precipices, whilst the walking spectres that remained seemed to indicate that the whole plantation was nothing more than a *mighty sepulchre*." MORAN, *Hist. Sketch*, p. 305.

² MORAN, *Hist. Sketch*, pp. 256-260.

was taken to London, found guilty on some wildly impossible charge, and executed, 1681.¹

249. *James II.*, being himself a Catholic, had the honest desire of granting to the Irish, as to all his subjects, real liberty of conscience, and it was only natural that the Catholics of Ireland, who had been so cruelly persecuted by Protestant kings, should hope for better treatment from a monarch of their own faith. But the Protestants of England and Ireland were determined to reserve intact to themselves the preponderance they had gained over the Catholics, and the tyranny they had already made such good use of for so long a time, of oppressing them. The hopes which James entertained of recovering his crown with the aid of the loyal Irish were annihilated, through his own imbecility, by the Battle of the *Boyne*, (July, 1690).

250. *William III.* of Orange (1689-1702), it would seem, had the honest intention of observing the articles agreed upon in the *Treaty of Limerick*, namely, to allow to the Catholics of Ireland liberty of worship, and all their estates and rights which they held in the reign of Charles II. But Protestant bigotry and the greed of the new colonists, who had hoped for fresh confiscations, would not consent to extend the claims of justice and rights to "Irish Papists." In 1692, the English Parliament passed an act imposing, besides the oath of allegiance, a renunciation of the spiritual authority of the Pope and a declaration against Transubstantiation, upon members of the Irish Houses. When, therefore, the Irish Parliament met, every Catholic refusing to make this declaration was excluded.²

251. The Irish Protestants being thus put in the sole legislative possession, set to work upon the system of oppression known to infamy as the *Irish Penal Code*. (1) By the first of the penal statutes passed under William, in 1695, no Catholic could keep a school or teach any person even in private houses; Catholic parents were forbidden to send their children abroad for education, under penalty of outlawry and confiscation. (2) By the "Disarming Act," Catholics were denied the use of arms and excluded from the army, which they could not enter, even as privates. (3) In 1697, all bishops, priests, and religious were commanded to depart from the kingdom, liable to capital punishment if they should return. The number of priests, secular and regular, shipped off at the time amounted to over nine hundred. (4) The "Intermarriage Act" prohibited a Protestant from marrying a Catholic (a religious favor not intended as such); the children of a mixed marriage could be taken away to be educated in

¹ See CARDINAL MORAN, *Memoirs of the Most Rev. Oliver Plunket*, 1801, p. 322.

² From that time until the Emancipation, in 1829, no Irish Catholic ever took part in the legislation of his own country.

the Protestant faith. Such was the policy that a Protestant Parliament thought wise to adopt towards a people whose only fault was too much loyalty, and whose only crime was their creed.

252. The penal statutes of Queen Anne's reign were especially severe, and were deliberately framed with the object of depriving Irish Catholics of what little property they still possessed. (1) Catholics could not be guardians or trustees. Catholic parents could be compelled to maintain and educate their Protestant Children. Any son of a Catholic, by turning Protestant, became the proprietor of his father's estates in fee simple. (2) Catholics were disqualified from inheriting or purchasing lands, or taking leases, except for terms of not more than thirty-one years. (3) Any Catholic harboring or entertaining a priest was declared guilty of high treason and subject to its penalties. (4) As it was found impossible to banish the entire body of the Catholic clergy, an Act of 1704 ordered all priests to register their names and abodes. By an Act of 1710 they were required to take the oath of abjuration under the penalties of transportation, and of high treason if ever after found in the country.¹

253. Nor were these acts allowed to remain inoperative; the country swarmed with informers who were encouraged by rewards and by a declaration that their mercenary trade was "an honorable profession." Thus was the *Protestant Ascendancy* established in Ireland. Never has any legislative body passed laws more oppressive and degrading than those were which the Irish Parliament enacted against Catholics during the reigns of William III., and Queen Anne. One of the effects of this terrible code was the destruction of the Catholic gentry; many of the best families emigrated, and a few apostatised. The penal system, though inflicting frightful evils on the country, failed in its object. Priests continued to arrive from the foreign seminaries, in spite of the existing laws. In 1732, there were some nine hundred "Mass-houses" served by over fourteen hundred priests.

254. The penal laws against the Catholics of Ireland continued during the reigns of George I. and George II. with unabated rigor.² The "Toleration Act" of 1719, in favor of Dissenters, expressly excepted Catholics, who, moreover, were deprived of the right of voting at

¹ R. R. MADDEN, *Historical Notice of Penal Laws against Roman Catholic*, sp. 145. See also A. J. THEBAUD, *The Irish Race* 314-319.

² "A law (of George I.) empowered any Protestant to seize the horse of a Catholic, let it be worth what it might, and keep legal possession of it on the payment of five pounds." . . . In the reign of George II., Catholics "were prohibited from being barristers or solicitors; and if a Protestant barrister or solicitor married a Catholic, he was subjected to all the penalties attached to Catholics. The priest who celebrated a marriage between a Catholic and a Protestant might be hanged." MADDEN, *Penal Laws*, etc., p. 147.

Parliamentary and municipal elections. While Catholic education was absolutely forbidden, the Government established *Charter Schools* to provide Protestant education gratis for the Catholic poor. As late as 1744, all of a sudden, a fresh persecution broke out. The Government issued a proclamation ordering the apprehension of all Catholic clergymen and the suppression of the religious houses which had been quietly re-opened the few years previous.

255. When the American war commenced, in 1775, the persecution of the "Irish enemy" began to abate. The English Government then felt that it was expedient to relieve Ireland, and the Irish Catholics in particular, of some of their disabilities. The Act passed in 1787 for the relief of the English Catholics was followed by a similar Bill for the benefit of the Catholics in Ireland, who were now allowed a few of the rights of citizens. By this Relief Bill, and other Acts passed in 1782, 1792, and 1793, Catholics were permitted to purchase, inherit, and dispose of lands; to vote at Parliamentary and municipal elections; priests and schoolmasters were relieved from the liability to persecution; the restrictions on the legal profession were removed to some extent; the "Intermarriage Act" also was repealed. In 1795, *Maynooth College* was founded and subsidized for the education of candidates for the Catholic priesthood.

256. In 1823, *Daniel O'Connell* planned and established the famous *Catholic Association* for the purpose of securing the complete emancipation of the Catholics. By the efforts of this association, crowned with the election, and final admission to Parliament, of O'Connell, for the county of Clare, and by the *Catholic Rent* which it was enabled to raise, the British Government was at last forced to yield to the just claims of the Catholics. *Catholic Emancipation* was obtained by the moral force of the Irish people, led by the immortal O'Connell, in 1829. O'Connell, styled the "Liberator," died in 1847.

257. Notwithstanding, in the plantation under James I. and Charles II., ample provision had been made for the establishment of the Anglican Church in Ireland, its position in that country was always weak. Non-residence was shamefully common amongst the dignitaries of the Anglican Establishment, who were invariably taken from among the English courtiers. Of the many disorders that preyed upon the Protestant Church in Ireland, frequent complaints were made by the highest authorities of the Establishment and State themselves. And for the support of that Establishment the Irish were forced to pay tithes out of their property. The Anglican Church of Ireland, formerly in union with the Church of England, ceased to be a State establishment by the "Disestablishment Act" of 1869.

258. The Catholic Church, however, has made great material progress in Ireland during the last fifty years; the island is fairly covered with beautiful religious edifices—cathedrals, churches, charitable and literary institutions. Besides the ecclesiastical colleges of Maynooth and All Hallows, there are some fifteen other clerical seminaries, and quite a number of flourishing colleges in Ireland. Under the auspices of the Irish episcopate a Catholic University was established at Dublin, in 1854, which is in a flourishing condition.

259. The Catholic population of Ireland is estimated at about four millions, and this flock is ruled by a hierarchy of four archbishops and twenty-three bishops. In 1850, a National Synod was held in Thurles, in which numerous and important decrees were enacted, regulating matters of discipline and worship. At the meeting of the Irish bishops which took place at Maynooth, in 1869, the system of mixed education particularly the so-called "National Schools," was discussed and condemned as "dangerous to the faith and morals of Catholic youth." Of the eminent Irish ecclesiastics, since the Emancipation, Cardinals *Cullen*, (d. 1878) and *McCabe*, (d. 1885), and Archbishop *MacHale*, (d. 1881) are named as the most remarkable and effective. In 1893, Archbishop Logue of Armagh was made a cardinal.

SECTION LIV.—The Church in Russia and Poland.

Condition of the Catholics under Catherine II.—Suppression of the Ruthenian Dioceses—The Church under Paul I. and Alexander I.—Oppression of the Catholics under Nicholas I. and his Successors—Enforced Suppression of the United Greek Church—Sufferings of Polish Catholics.

260. At the second partition of Poland, in 1793, nearly all the sees of the *Græco-Ruthenians*, or *United Greeks*,¹ passed under Russian dominion. As one of the conditions of the treaty with Austria and Prussia, liberty of conscience and freedom of worship was guaranteed to the Catholics of both rites. Diplomatic stipulations, however, proved no bar to Russian intolerance, and the Catholics of the conquered districts were subjected to fierce and constant persecution on the part of the imperial Government.

261. Jealous of any control by the Roman Pontiff over her subjects, the imperious Catharine II. (1762–1796) endeavored to supplant Catholic prelates by others of the Orthodox Church. With the exception of one, all the United Ruthenian dioceses were suppressed; and before the end of her reign, some 10,000 parishes, 150 convents,

¹ In 1595, Michael Ragosa, metropolitan of Kiew, and his suffragans severed their connection with the Patriarchate of Constantinople, and at their own request were received by Clement VIII. into the Catholic Communion. Thus the *Græco-Ruthenian* province arose.

and seven millions of Catholics had been forcibly separated from the Roman See and united with the National Church.

262. Under the reigns of Paul I. (1796-1801) and Alexander I. (1801-1825),¹ the Catholics were treated with more justice. The former, a fair-minded monarch, entered into negotiations with the Holy See, which led to the reorganization of the Catholic hierarchy in Russia. Three of the Ruthenian dioceses, suppressed under Catharine II., were restored, together with a number of convents, while for the Catholics of the Latin Rite six episcopal sees were established, with Mohilew as an archbishopric. The number of Catholics of both Rites rapidly increased, which necessitated the erection of several new bishoprics. Warsaw was, in 1817, raised to the rank of a metropolitan see.

263. During the reign of Nicholas I. (1825-1855), the persecution of the Catholics in Russia was renewed with increased rigor. It is hard to believe the harsh, not to say cruel, oppression, to which Catholics were subjected; all possible means that fanaticism and brutal force could devise were employed by the Moscovite Government to separate them from Rome and force them into the communion of the National Church. Freedom of worship and liberty of conscience, so often promised and guaranteed in most solemn treaties, had become, in Russia, words without meaning.

264. The hierarchy of the United Greeks was abolished, all their dioceses, excepting one, being suppressed and replaced by schismatical bishoprics; hundreds of their churches were forcibly seized and given over to the Schismatics; they were prevented from repairing their ancient edifices which were falling into ruins, and forbidden to erect new ones; their bishops and priests were hindered in their ministrations, imprisoned, and sent into exile for resisting the interference of the Government, and congregations for the same reason dispersed by force, and thousands of Catholics were driven by stratagem, and even by personal inflictions and cruelties, into the schismatic communion. Apostasy from Catholicism was encouraged and rewarded, while conversions from the Orthodox Church to Latinism were severely punished. The Latin clergy were forbidden to administer the sacraments to Catholics of the Greek rite, and marriage between Catholics and members of the National Church could be solemnized only before the schismatic clergy, and upon the condition that the children be educated in the Orthodox faith.

¹ Alexander I. is said to have contemplated, some time before his death, the reunion of the Russian with the Latin Church. In all probability he was reconciled to the Catholic Church on his death-bed. The reader will find an interesting article on the question in *HERDER'S Kirchen-Lexicon*, New Edition, by E. Brischar, S. J.

265. The efforts of the Russian Government were heroically resisted by the Ruthenian people, and the clergy in general. Some of the clergy, however, including even three bishops, were induced by worldly considerations to abjure the Catholic Church and petition the emperor to receive them and their flocks into the communion of the "Holy Orthodox Church." The perfidious *Joseph Siemaszko*, metropolitan of Mohilew, headed the movement. The petition was of course granted. By this measure about two millions of United Greeks were joined to the Orthodox Establishment.

266. The Catholic Poles were subjected to similar persecutions. Every engine was put into action to compel them to unite with the Russian Church. The Russian Government, after suppressing nearly all the convents in the land, in many places seized the churches of the Catholics, and drove out and banished their bishops and priests, thus putting it out of their power to follow their worship. The Revolution of 1830 terminated in the annihilation of Polish nationality, and caused the Moscovite Government to deal still more cruelly with the unhappy Poles. Catholics in many instances were subjected to severe inflictions and physical sufferings. Thousands of Polish children were kidnapped by order of the Government and carried off into the interior of the empire to be brought up in the Orthodox faith.

267. The insurrection of 1863 cost Catholic Poland dear. Its sanguinary suppression was followed by fresh persecutions, which in barbarous cruelty surpass anything since the days of pagan Rome. Priests were imprisoned and executed for rendering spiritual aid to dying insurgents; all Catholic nobles were commanded to leave the country and sell their estates, which only schismatics were permitted to buy in. Hundreds of Catholic churches were taken away under the pretext that they had been Russian four centuries before.

268. Nor were the higher clergy spared. Archbishop *Felinski* of Warsaw and the Bishop of Chelm were transported into the interior of the empire, while Bishop *Kalinski* of Wilna was exiled to Siberia for refusing to acquiesce in the innovations ordered by the Government. The horrible cruelties inflicted on the unhappy Poles by the Russians excited the sympathy of all Europe. Austria, France, and England had recourse to diplomatic intervention, which, however, produced no result. Russia has not yet ceased to persecute her Catholic subjects. Some three hundred priests are in exile in Siberia, and as late as 1885, the new Bishop of Wilna was banished to Jaroslaw. The new Concordat, however, concluded between Rome and St. Petersburg, in 1890, will, it is hoped, inaugurate better days for the Catholics in Russia.

III.—THE CHURCH IN AMERICA AND AUSTRALASIA.

SECTION LV.—THE CHURCH IN BRITISH NORTH AMERICA.

**The Church in Canada under French Rule—Diocese of Quebec—Bishop Laval—
The Church under English Rule—In Canada—In Acadia—In Newfoundland
—The Catholic Missions—The Quebec Act—Present State of the Church.**

269. During the occupation of Canada by the French, the Catholic religion was publicly professed, and was in fact the only religion practised in that country. The Canadian Church was made up mainly of French colonists and Christian Indians. It began and for nearly fifty years continued under the jurisdiction of the archbishop of Rouen. France was then the greatest European power in the New World. Her dominion comprised all Nova Scotia, Newfoundland, Labrador, the Hudson Bay Territory, the greater part of the States of Maine, Vermont, and New York, and extended in the West over the extensive valley of the Mississippi to the north of the Spanish possessions.

270. Such was also the extent of the diocese of Quebec, over which the pious *Francis Laval* was first placed as vicar-apostolic, and in 1674 as bishop. The new bishopric became immediately dependent on the Holy See. After founding a seminary and establishing a chapter in his episcopal city, Bishop Laval retired in 1688, leaving the Abbé de St. Vallier as his successor in the see of Quebec. "Bishop Laval," says Shea, "died (1708) as a saint, and was venerated as one; many sought his intercession with God and for nearly two centuries frequent miracles have been ascribed to him. The Church of Canada in our day has petitioned for the canonization of Bishop Laval. As by his authority the Church was established in New York, Michigan, Illinois, and Wisconsin, and the cross borne down the current of the Mississippi, the Catholic Church in the United States cannot be indifferent to the cause which may result to the honor of public suffrages at our altars one who exercised episcopal jurisdiction over so vast a part of our territory."¹

271. Various attempts had been made on the part of England to extend her dominion over "New France," but the country remained in the possession of the French until 1713, when, by the terms of the *Treaty of Utrecht* Newfoundland, Acadia, and the Hudson Bay Territory were ceded to Great Britain. Finally, by the *Treaty of Paris*, in 1763, North America passed over wholly to England. There

¹ J. G. SHEA, *The Catholic Church in Colonial Days*, p. 343.

were at this period about seventy thousand inhabitants in Canada, and less than five hundred of these were English and Protestant, the great majority being French and Roman Catholics.

272. "Had her ministers," writes Dr. Mullock,¹ "either ordinary foresight or patriotism, and had a few millions been expended on the French settlements in America, not alone Canada, but the whole of the Western portion of the continent, the Southern States bordering on Mexico, the lower provinces of New Brunswick, Nova Scotia, Newfoundland, and Prince Edward Island, would now be French in blood, language, and religion. . . . The opposition of Louis XIV. to the Pope, the so-called 'liberties' of the Gallican Church, which favored and nurtured Jansenism, and subsequently developed, during the regency and reign of Louis XV., the frightful infidelity of Voltaire and his associates, lost to France the New World. . . . Her glory in the Western Hemisphere is departed. Forty millions may hereafter use her language as their vernacular throughout the world, while English will be the mother-tongue of at least two hundred millions of the human race."

273. Both the Treaty of Utrecht and of Paris guaranteed the free exercise of the Catholic religion for Canada. But such stipulations proved no bar to English intolerance. The successive English governors did what they could to undermine the Catholic religion in the newly acquired colony, for the purpose of making Anglicanism the dominant and established religion. But all efforts of this kind proved fruitless, and though persecution of a petty sort was frequently resorted to, and the interests of religion suffered severely, the Canadians were able to maintain their rights and continued faithful to the Church.

274. But it was not so in Acadia and Newfoundland. Acadia, our modern Nova Scotia, which was ceded to England at the Treaty of Utrecht, contained an entirely Catholic population. In spite of the sworn faith of treaties, the inhabitants were constantly hampered in the exercise of their religion. Their priests were arbitrarily imprisoned or banished from the province, and the people were subjected to every sort of injustice and oppression. In 1756, seven thousand Acadians, for the sole reason that they were Catholics, were ruthlessly torn from their homes, deprived of all their property, and scattered along the American sea-coast from Massachusetts to Georgia.²

275. In Newfoundland Catholics were looked upon as outlaws whom every petty tyrant considered fit subjects for persecution. We find the public records stained with orders for the burning of mass-

¹ Quoted in M. F. HOWLEY'S *Ecclesiastical History of Newfoundland*, p. 161.

² See SHEA, *The Church in Colonial Days*, ch. IV., p. 421.

houses, and for the banishing of such as dared to assist at the Catholic worship. Catholics were forbidden to do business in the province, or keep a public house. No more than two Catholics were allowed to live in one house, unless in the house of a Protestant. A special order required "all children born in the country to be baptized according to law," that is, to be given up to the ministers of the Anglican sect.¹

276. Catholic missionaries from Canada had flourishing missions in the out-territory, amongst the Indians upon the Wabash, the Illinois, and other parts which now form the States of Michigan, Wisconsin, Illinois, and Indiana. But soon after the transfer of Canada to Britain, the missionaries were obstructed and finally compelled to leave their missions, and thus the whole of this immense range of country was thrown back to its original desolation.

277. But the American Revolution and the state of affairs in Europe forced England to adopt a more moderate policy and to respect the religious feelings of her Catholic subjects in Canada. To conciliate the Catholic Canadians and secure their allegiance in the approaching struggle with the American colonies, English Parliament, in 1774, passed what is known as the *Quebec Act*,² which legalized the Catholic Church in Canada, and confirmed the French Canadians in their rights and possessions on condition of taking an oath of allegiance, which was so worded as not to hurt the conscience of Catholics.

278. In consequence of the freedom which circumstances forced England to grant to the Catholics in North America, the Church began to prosper, and its growth, especially during the last half century, has been rapid and wonderful. While in 1825 there was but the one bishopric of Quebec, there are at present in British America seven archbishoprics, twenty-three bishoprics, and three prefectures apostolic, with a Catholic population of over two millions.

¹ HOWLEY'S *Ecclesiastical History*, p. 178.

² The clause of the *Quebec Act* as to the Catholic religion is as follows: "And for the more perfect security and ease of the minds of the inhabitants of the said province, it is hereby declared that his Majesty's subjects professing the religion of the Church of Rome, of and in the same province of Quebec, may have, hold, and enjoy the free exercise of the religion of the Church of Rome, subject to the Kings supremacy, declared and established by an act, made in the first year of the reign of Queen Elizabeth, over all the dominions and countries which then did or thereafter should belong to the imperial crown of this realm; and that the clergy of the said Church may hold and enjoy their accustomed dues and rights, with respect to such persons only as shall profess the said religion." The unfortunate comments of the *Continental Congress* (1774) on the *Quebec Act* may be said to have been the chief cause why the Canadians refused to join the Americans in their struggle with the mother country. In the address to the people of Great Britain, Congress complained that English Parliament had granted religious liberty in Canada: "Nor can we suppress our astonishment that British Parliament should ever consent to establish in that country a religion that has deluged your island in blood, and dispersed impety, bigotry, persecution, murder, and rebellion through every part of the world."—See J. G. SUGA, *Life and Times of Abp. Carroll*, ch. iii.

SECTION LVI.—THE CHURCH IN THE UNITED STATES—COLONIAL PERIOD.

Early Colonists—Settlement of Maryland—Lord Baltimore—Catholic Liberty—Puritan Ingratitude—Act of Toleration passed by Catholics—Abolished by Protestants—Penal Laws against Catholics in Maryland—In Virginia—In New York—In New England—Puritan Bigotry—Witchcraft Frenzy—Cruelties against the Indians.

279. The early settlers of the thirteen colonies which afterwards formed the "United States of America" were as unlike in their religious views as in their national character. In 1607, the Episcopalians, under Captain John Smith, took possession of Virginia; in 1613, Dutch Calvinists established themselves in what is the present State of New York; in 1620, Puritan Nonconformists, known as the "Pilgrim Fathers," landed at Plymouth, and laid the foundation of New England; in 1684, English Quakers, under the guidance of William Penn, occupied Pennsylvania, while English Catholics, under Lord Baltimore, founded the present State of Maryland.

280. *Sir Cecil Calvert*,¹ an English Catholic nobleman, better known as Lord Baltimore, having obtained from Charles I. a charter for the settlement of Maryland, in 1634, sent out his brother, Leonard Calvert, and two hundred English emigrants, chiefly Catholics, to establish a colony in his new possessions. The new settlement, to which the name of St. Mary's was given, began with Catholics and Protestants living together in peace, neither interfering with the religious rights of the other. Thus "religious liberty," says Bancroft, "obtained a home, its only home in the wide world, at the humble village which bore the name of St. Mary's."

281. Lord Baltimore intended that Maryland should be a place of refuge for English Catholics, who had even more reason than the Puritans to flee from persecution. The political and religious hatred with which the mass of the English people regarded Catholicism was increasing in bitterness, and the king was continually harassed with petitions to enforce more strictly the penal laws against Catholic recusants. But Maryland was to be something more than a Catholic colony. It was to be "a free soil for Christianity." Lord Baltimore purposed to make all creeds equal in his province. To this "Land of the Sanctuary," therefore, came the Puritans who were whipped and

¹ The true founder of Maryland was *Sir George Calvert*, father of Cecil Calvert, who, shortly before his death, in 1532, had petitioned Charles I. for a charter of Maryland. He was Secretary of State to James I., but was compelled to resign his office in consequence of having become a Catholic. He continued, however, in the favor of the king, who created him Baron of Baltimore in the Irish peerage. Five Lords Baltimore succeeded. Benedict, the fourth Lord Baltimore, renounced Catholicism and became a Protestant. The title became extinct in 1771.

oppressed in Anglican Virginia, and the Quakers and Prelatists who fled from Puritan New England.

282. The Maryland Catholics, however, were ill requited for their magnanimity by their Protestant guests. Allying themselves to Clayborne, the sworn enemy of the Baltimores, the ungrateful Puritans, in 1645, raised an insurrection against the Catholics and their governor, and made themselves masters of the province. The Jesuit missionaries were sent in chains to England, and many Catholics were deprived of their possessions and banished. The rebellion was suppressed, but not till it had wrought in the colony much confusion and waste of property.

283. To insure the continuance of peace and mutual confidence among the colonists, the Assembly of Maryland, at the instance of Lord Baltimore, in 1649, passed the famous *Act concerning Religion*, which provided that no persons believing in Jesus Christ should be molested in respect to their religion, or the exercise thereof, or be compelled to adopt the belief or exercise of any other religion against their consent. By the adoption of this statute the Catholic planters of Maryland procured for their adopted country the distinguished honor of being the first of the American States in which toleration was established by law.¹

284. But "the Puritans," so says Bancroft, "had neither the gratitude to respect the rights of the government by which they had been received and fostered, nor magnanimity to continue the toleration to which alone they were indebted for their residence in the colony." After the execution of Charles I., the Puritan faction hastened to espouse the fortunes of Cromwell. They rose against and deposed the governor appointed by Lord Baltimore, and established a government of their own liking, one of whose first acts was to revoke the Toleration Act. The Provincial Assembly, called together in 1654, from which Catholics were rigidly excluded, passed an act concerning religion which declared that "none who professed and exercised the Popish (commonly called the Roman Catholic) religion, could be protected in the Province, but to be restrained from the exercise thereof."

285. On the restoration of the monarchy in England (1660),

¹ The memorable "*Act of Toleration*," the first law securing religious liberty that ever passed an American legislature, provided: "Whereas, the enforcing of the conscience in matters of religion hath frequently fallen out to be of dangerous consequence in those commonwealths where it hath been practised, and for the more quiet and peaceable government of this province, and the better to preserve mutual love and unity amongst the inhabitants here," it was enacted that no person "professing to believe in Jesus Christ shall, from henceforth, be any ways troubled, molested, or discountenanced for, or in respect of his or her religion, nor in the free exercise thereof within this province, . . . nor any way compelled to the belief or exercise of any other religion, against his or her consent." See J. G. SWEA, *The Catholic Church in the Colonial Days*, p. 70.

Lord Baltimore regained his rights as proprietor, and the Toleration Act was revived to its fullest extent. Peace and tranquillity once more reigned in Maryland, and remained undisturbed until the accession of William and Mary, (1688), when the Puritans, under Coode, for the third time rose in arms, formed an "Association for the defense of the Protestant Religion," and abolished the authority of Lord Baltimore. Maryland became and remained a royal province for a quarter of a century.

286. The Maryland Catholics now entered on a period of great trial. Religious liberty and political equality of all Christians were abolished. In 1692, the colonial Legislature declared the Church of England to be the established religion of Maryland; disfranchised Catholics and compelled them to pay tithes for the support of the Anglican Establishment. By a law passed in 1702, all Protestant dissenters were entitled to the full benefit of the acts of toleration passed under William by the English parliament. But this grace was strictly withdrawn from Catholics, who had been the first to grant toleration to other people.

287. In 1704, an "Act to prevent the increase of Popery in the Province," forbade all bishops and priests to say Mass or exercise any functions of their ministry in public, and enacted that any Catholic priest attempting to convert a Protestant, or undertaking upon himself the education of youth, should be transported to England, that he might there undergo the penalties which English statutes inflicted on such actions. Catholics could hear Mass only in their own houses, and it was only under this restriction that Catholic worship could be practised in Maryland for a period of seventy years.

288. Another law declared Catholics incompetent to purchase lands, or to take lands by inheritance, and, moreover, provided that a Catholic child, by becoming a Protestant, could exact his share of property from his parents "as though they were dead." Catholics were taxed twice as much as Protestants. A law, passed in 1615, placed "Irish Papists" on a footing with negro slaves and imposed a tax on the importation of servants from Ireland "to prevent importing too great a number of Irish Papists into the Province."

289. Anti-Catholic legislation was not confined to Maryland; the penal laws of the other colonies against Catholics were equally, if not more, severe. In Virginia the original settlers, who professed the religion of the English Episcopal Church, embodied in their code all the ferocious laws of the mother-country against the Catholics. Attendance at the Anglican service was compulsory; non-conformists, including Protestants of other denominations, were fined or expelled.

Lord Baltimore even, who, in 1629, visited Virginia on a tour of observation, was promptly ordered to leave, because he was a Catholic. A Catholic was not permitted to hold office, to vote, or to keep arms; he could not even own a horse worth over £5. An act of 1705, unparalleled in history, declared Catholics incompetent as witnesses, and this fearful law was, in 1753, extended to all cases whatever.²

290. The Dutch, who settled in "New Netherland," now the State of New York, were zealous Calvinists, and Calvinism was the acknowledged religion of the colony. Yet no special intolerance was evinced towards other creeds. In 1683, after the country had passed into the hands of the English, a Catholic, Colonel Dongan, was appointed governor by the Duke of York—afterwards James II.—from whom it received its name. Under him the first New York Legislature convened and enacted a "Charter of Liberties," securing freedom of conscience and religion to all peaceable persons who profess faith in God by Jesus Christ." Thus in New York also religious liberty was first proclaimed by Catholics.

291. But the accession of William and Mary to the throne blasted all hopes of the true faith in New York. In 1691, the General Assembly enacted a law, the so-called "Bill of Rights," annulling the "Charter of Liberties" of 1683, and denying "liberty to any person of the Romish religion to exercise their manner of worship, contrary to the laws of England." By a law passed in 1700 for the purpose of checking the Catholic missions among the Indians, it was enacted that every Jesuit or Popish priest, coming into the province, should be subjected to perpetual imprisonment, and in case of escape and recapture, to the punishment of death.³ Another law excluded Catholics from office and deprived them of the right to vote. As late as 1778, Father De la Motte was cast into prison in New York for saying Mass.

292. The laws of the New England colonies against Catholics

¹ "To the Virginians he (Lord Baltimore) was not a welcome visitor. . . . They tendered to him and his followers the oaths of allegiance and supremacy. The latter was one which no Catholic could conscientiously take, and it was therefore refused by Baltimore. His offer to take a modified oath was rejected by the council, and they requested him to leave the country." W. T. BRANTLEY in *Narrative and Critical History of America*, vol. III., p. 519.

² "Not even England herself sought to crush, humble, and degrade the Catholic as Virginia did, he was degraded below the negro slave; for though the negro, mulatto, or Indian, could not be a witness against a white person, a Catholic could not be put on the stand as a witness against white man or black; the most atrocious crime could with impunity be committed in the presence of a Catholic on his wife or child, whom he was made powerless to defend, and his testimony could not be taken against the murderer." G. SHREVE, *The Catholic Church in Colonial Days*, p. 410.

³ Such was the hatred against Catholics and the intolerance of the Government, that, in 1741, an inoffensive wayward Episcopal clergyman, Rev. John Ury, was arrested, tried, and hanged on the ground of his being a Catholic priest.—See SHREVE, p. 300.

were equally severe. By a statute of Massachusetts, passed in 1647, "Jesuits and Popish priests" were subjected to banishment, and in case of their return, to death. In Rhode Island, Catholics were excluded from the rights of citizenship. Among the *Blue Laws*¹ of Connecticut we find one enacting that "no priest shall abide in this dominion; he shall be banished, and suffer death on his return. Priests may be seized by any one without a warrant."

293. Although the Puritans had fled from England on account of religious persecutions, they refused to grant to others the liberty of conscience which they claimed for themselves. The only approved churches in the New England colonies were those organized on the congregational system; all others, the English Episcopal Church included, were illegal. And none but members of the approved Church could be admitted freemen. To be a freeman one had to be a Puritan. Every year Guy Fawkes' Day (5th of November) was celebrated throughout New England by burning the Pope in effigy. George Washington, in the beginning of the War of Independence, checked "the ridiculous and childish custom," as it was called by him.

294. Religious intolerance was carried to such an extent by the New England Puritans, that they actually tormented and even put to death persons holding dissenting doctrines. By a law of Massachusetts, passed in 1657, "Quakers; or other blasphemous heretics" were prohibited from emigrating into the colony; if they did, they were to have one of their ears cut off; and for a third offence, they were to have their tongue bored through with a hot iron. In 1629, four Quakers were executed on Boston Common. Persons who conformed to the observances of the Anglican Church, or who disapproved of infant baptism, were banished from the colonies. *Roger Williams*, the first of American Baptists, was obliged to flee from Puritan intolerance in Massachusetts on account of his theological views, especially for denying the authority of the magistrates in matters of religion.

295. But New Plymouth disgraced itself especially by the many judicial murders attending the witchcraft frenzy. Four persons were put to death for "crime of witchcraft," in Massachusetts, in 1645, and three in Connecticut, in 1662. In 1692, nineteen of twenty-eight supposed witches, who had been capitally convicted, were hanged in Salem, and one, who refused to plead, was pressed to death; while one

¹ The Blue Laws of Connecticut embraced among other provisions the following: "No one shall travel, cook, make beds, sweep house, cut hair, shave on the Sabbath-day. No woman shall kiss her child, and no husband shall kiss his wife, or wife her husband, on the Lord's day. No one shall read common Prayer, keep Christmas or Saints' days, make mince pies, dance, play cards, or play on any instrument of music, except the drum, trumpet, and Jews' harp." See Archbishop SPALDING'S *Miscellanea*.

hundred and fifty persons were in prison on the same charge, and complaints against two hundred others had been presented to the magistrates.

296. Most disgraceful, and truly worthy of barbarians, was the policy that guided the Protestant colonists in their dealings with the aboriginal inhabitants of our country. Populous Indian tribes, who might have been easily won to Christianity and civilization, were literally exterminated. In Rhode Island the poor savages were sold like cattle, while in Massachusetts it was the same to shoot a *wolf*, or an *Indian*. It is calculated that upwards of 180,000 of the poor savages were slaughtered in Massachusetts and Connecticut alone. While the tribes evangelized by the French and Spaniards subsist to this day, except where brought in contact with the English colonists, all the Indian tribes which formerly inhabited the territory of New England have wholly disappeared and exist only in memory.

SECTION LVII.—THE CHURCH IN THE UNITED STATES, CONTINUED.

The Revolution—Religious Freedom how Obtained—American Missions under Foreign Jurisdiction—Bishop Carroll—Diocese of Baltimore—Ecclesiastical Establishments—Baltimore an Archbishopric—Archbishops Neale and Maréchal—New Sees—Bishop England—Archbishops Whitfield and Eccleston—Provincial Councils of Baltimore—New Metropolitan Sees—Archbishop Kenrick—First Plenary Council—Anti-Catholic Agitation—Know-Nothingism—The Church and the Civil War—Archbishop Spalding—Second Plenary Council—Third Plenary Council—Progress and Present State of the Church—American Cardinals.

297. It was reserved to the Revolution of 1775 to change the legal status of the Catholics in America and place them on an equality with other citizens. Many reasons concurred to bring about this happy change. Not only had the American Catholics taken a noble part in the long and fierce struggle for independence, but Catholic countries, especially France and Spain, had contributed greatly to the successful issue of the contest. The Catholics were represented in the Continental Congress by such men as Charles and Daniel Carroll,

¹ J. GRAHAM, *History of the United States of North America*, Book II., ch. v. The same author, in a foot-note, adds: "This is nothing to the slaughter that was inflicted in the regular course of justice or injustice in England. Howell, in two letters, one dated Feb. 3, 1649, the other, Feb. 20, 1647, says, that in two years there were indicted in Suffolk and Essex between 200 and 300 witches, of whom more than half were executed."—After twenty executions had been made, several Puritan ministers addressed Governor Phips of Massachusetts, thanking him for what he had done, and exhorted his Excellency to proceed in so laudable a work.

² From all classes—from Puritans, from Dutch Calvinists, and from English Episcopalians—the poor Indians received the same treatment. "New England waged a disastrous war of extermination; the Dutch were scarcely ever at peace with the Algonquins; the laws of Maryland refer to Indian hostilities and massacres which extended as far as Richmond." BANCROFT, II., 564.

the former being also one of the signers of the "Declaration of Independence." Amongst the delegates who framed and signed the Federal Constitution were two Catholics—Daniel Carroll of Maryland, and Thomas Fitzsimmons of Pennsylvania.

298. The liberty of the Catholic Church in the United States, which had been brought about by the exigencies of the time, is guaranteed by Section 3, of Article VI. of the Constitution, which provides that "no religious test shall ever be required as a qualification to any office or public trust under the United States;" and by one of the amendments subsequently passed, which says: "Congress shall make no law respecting the establishment of a religion or prohibiting the free exercise thereof." Though liberty of conscience was granted to Catholics, still many of the States long refused them civil and political rights. Thus the intolerant provisions of the colonial period were abrogated in New York only in 1806; in Connecticut in 1816; in Massachusetts in 1833; in North Carolina in 1836; in New Jersey in 1844; and in New Hampshire some years ago.

299. Before the breaking out of the Revolution, the various missions of America were under the jurisdiction of the parent nations. Florida was subject to the Bishop of Cuba; the missionaries of the Northwest owed ecclesiastical obedience to the Bishop of Quebec, while those laboring in the original colonies were under the jurisdiction of the Vicar Apostolic of London. But during the revolutionary war all communication between the Catholics in the colonies and their bishop was interrupted.

300. On the close of the war, the American clergy, perceiving the manifest impropriety of being ruled by an English vicar apostolic, in 1784 petitioned the Holy See for the appointment of a superior from their midst, who should have all the faculties of a bishop. On their recommendation, Pius VI. appointed Father *John Carroll* prefect apostolic, and five years later, in 1789, made him bishop of Baltimore. A native of Maryland, born in 1735, Carroll had been educated in France, and had been a member of the Society of Jesus until its suppression by Clement XIV., when he returned to America. On the breaking out of the Revolution, he with his relative, the also illustrious Charles Carroll of Carrollton, at once took sides with his own country. During the war he was appointed one of four commissioners to visit Canada for the purpose of gaining over the Canadians to their cause. The diocese of Baltimore originally included all the States

¹ The persons chosen for this mission were Benjamin Franklin, Samuel Chase, Charles Carroll of Carrollton, the distinguished Catholic patriot, and Father John Carroll, a cousin of Charles. The embassy proved a failure, because the Canadians learned that the New England colonies had

East of the Mississippi from the Ohio River, except Florida, and numbered in all about 25,000 souls, with about thirty priests.

301. To provide more effectually for the religious wants of his flock, Bishop Carroll, in 1791, convoked a diocesan synod. Twenty-two missionaries were present. A petition was adopted, praying the Holy See to establish a new bishopric, or at least to appoint a coadjutor to the ordinary of Baltimore. In 1800, Father Leonard Neale was consecrated coadjutor to Bishop Carroll. The French Revolution was the means of promoting the cause of religion in the young Republic. Between 1791 and 1799, twenty-three French priests sought refuge on our shores—all men of great worth, endowed with all the qualities for missionary life. The arrival of these clergymen enabled Bishop Carroll to supply the most pressing wants of his vast diocese.

302. From the first Bishop Carroll directed his efforts towards the education of the young and the establishment of religious institutions. Under the impulse of his apostolic zeal arose colleges and convents. In 1790, the Sulpitians opened a seminary at Baltimore and the Jesuits a college at Georgetown. In 1809, Mount St. Mary's College, near Emmitsburg, was begun by Father Dubois. Other important establishments for the infant Church were commenced by the Augustinians and the Dominicans, the former founding, at Philadelphia, the convent and church of St. Augustine, in 1790, the latter, under Father Fenwick, afterwards first bishop of Cincinnati, the convent of St. Rose, at Springfield, Kentucky, in 1805.

303. The first community of nuns in the United States was established in 1790, by Belgian Carmelites, at Port Tobacco, whence they afterwards removed to Baltimore. About 1792, a colony of "Poor Clares," driven from France, settled at Georgetown. Meeting with no success, they returned to Europe. Their convent was occupied by a society of "Pious Ladies," who, under the direction of Archbishop Neale, accepted the rules and vows of the Visitation nuns

included among their grievances against the British crown the "intolerable tyranny of the King of England in allowing the practice of the Popish religion in Canada."—SHEA, Abp. Carroll, p. 148.

¹ Six of them afterwards became bishops—Dubois of New York; Flaget of Bardstow; David, coadjutor to Bishop Flaget; Dubourg of New Orleans; Maréchal of Baltimore, and Cheverus of Boston (afterwards Cardinal and archbishop of Bordeaux). Other distinguished exiles from France were Richard, (delegate in Congress from Michigan); Ciquard, (who labored among the Indians of Maine); Matignon, Garnier, and Badin, who was the first priest ordained in the United States.

² The Jesuits opened a classical school at Bohemia, Pennsylvania, as early as 1745. Among the earliest known pupils of the Academy at Bohemia were Benedict and Edward Neale, James Heath, and John Carroll, the future archbishop of Baltimore.—J. G. SHEA, *"The Catholic Church in Colonial Days,"* p. 404.

³ Ursulines landed and founded an establishment at New Orleans as early as 1737; it exists to this day. But Louisiana did not then belong to the United States.

and thus formed the first community of that order in the United States. Mrs. Seton, a convert to Catholicity, with four associates, in 1809, founded the first house of American Sisters of Charity at Emmitsburg.

304. The number of Catholics having considerably increased, especially in the large towns on the Atlantic coast, Pius VII., in 1808, raised Baltimore to metropolitan rank, creating four new sees at New York, Philadelphia, Boston, and Bardstown. In 1803, Louisiana was ceded to the United States; New Orleans, which had been made a bishopric in 1793, also came under the jurisdiction of the archbishop of Baltimore. Archbishop Carroll died in 1815. His successor, Dr. Neale, survived him only two years. Archbishop Maréchal (1817-1828) had the consolation of dedicating the Cathedral of Baltimore, which had been begun by Dr. Carroll. New sees were erected in 1820, at Charleston and Richmond, Dr. John England, an Irish priest of great zeal and learning, being appointed for Charleston. The sees of Cincinnati and St. Louis were next created, Fathers Fenwick and Rosati being consecrated for the new bishoprics.

305. The most important event of Archbishop Whitfield's (d. 1834) administration was the holding of the *First Provincial Council* of Baltimore, in 1829. There were present, besides the presiding metropolitan, five bishops, the four remaining suffragans being unable to attend. Four years after, the second Provincial Council was convened, which was attended by ten suffragan bishops. On this occasion a regular mode of nominating bishops for vacant sees was adopted, which was approved by the Holy See. Among the other notable decrees of this Council are two, placing the Indian¹ and Negro missions in Liberia under the special charge of the Society of Jesus.

306. Archbishop Eccleston was called upon to preside over five of the Provincial Councils of Baltimore, which followed at intervals of three years, in 1837, 1840, 1843, 1846, and 1849. The most notable decree of the Sixth Council, attended by twenty-three bishops, was that "the Most blessed Virgin Mary conceived without sin is chosen as the Patroness of the United States." The sees of Oregon and St. Louis, meanwhile, had become archbishoprics. Pius IX., at the request of the Seventh Provincial Council, in 1849, raised also New York,

¹ The total number of Indians living within the dominions of the United States, including Alaska, is calculated at 300,000, of whom perhaps one third are Catholics. In 1874, the *Bureau of Catholic Indian Missions* was established for the purpose of representing to the Government the interests and wants of the Catholic Indians. The principal work of the Bureau is the establishment of Boarding and Day Schools among the Indian tribes, of which there exist thirty-three, in charge of religious communities with an aggregate of 2,700 pupils. There are, besides, a number of private schools in charge of Catholic teachers.

Cincinnati, and New Orleans to Metropolitan rank. In the newly created provinces provincial councils were likewise held, and decrees passed which received the sanction of the Holy See.

307. On the death of Archbishop Eccleston, in 1851, Bishop Fr. P. Kenrick, already famed as a theologian and publicist, was transferred from Philadelphia to the Archbishopric of Baltimore and appointed Apostolic Delegate to preside over the *First Plenary Council* of the entire episcopate of the country. The Council met at Baltimore in 1852, and thirty-two archbishops and bishops took part in its deliberations. The decrees of this Council related chiefly to ecclesiastical discipline, the school question, and other important matters, and proposed the creation of eight new sees. They received the sanction of Pius IX., who also, by a brief of 1858, granted to the See of Baltimore the prerogative of precedence.

308. During the fifty years following the Revolution, Catholics were generally left unmolested in the practice of their religion. About this time, however, a violent agitation, amounting to persecution, was commenced against the Church and its institutions. The "No Popery" cry resounded from the pulpits and the press throughout the land. Protestant associations were formed in every city of the Union, with the avowed object of protecting the liberties of the country against alleged "machinations of the Jesuits and plots of the Pope." "Maria Monk's Disclosures," as the foul utterances of an abandoned woman were called, and other vile volumes, containing the most arrant fictions that were ever palmed off upon society, were concocted by unscrupulous Protestant ministers, to deceive and arouse the public against Catholicity and its professors.

309. The anti-Catholic crusade opened with the destruction of the Ursuline convent at Charlestown by citizens of Boston, in 1834, and culminated in the fearful riots of 1844, at Philadelphia and New York. The flames broke out afresh in 1853, when Archbishop Bedini, the Pope's Nuncio to Brazil, visited the United States. It was then that *Know-Nothingism*—a secret association formed against the Catholic Church—sprang into existence and committed fearful acts of riot and bloodshed in Louisville and several New England towns.

¹ The concoctors of the "Awful Disclosures of Maria Monk" were the Revs. Bourne, Brownlee, and Slocum, Protestant ministers. In 1844, the "Native American" party provoked a fearful riot in Philadelphia, which lasted three days. Several Catholic churches, a house of the Sisters of Charity, and a number of private dwellings belonging to Catholics were destroyed, besides many Catholics being killed. In 1854 Know-Nothing mobs destroyed Catholic churches at Manchester and Dorchester, New Hampshire; at Bath, Maine; and at Newark, New Jersey, and, besides burning a number of houses, killed a large number of Irish and German Catholics, at Louisville. For an account of these anti-Catholic movements. See COURNEY and SHEA, *History of the Catholic Church*, chapters xvi. and xxviii. Also ARCHBISHOP SPALDING, *Miscellanea*: "The Philadelphia Riots."

To protect the Catholics from the bigotry and blind hatred of their enemies required the prudence and courage of such prelates as Archbishops Kenrick, Hughes, Spalding, and Purcell.

310. From 1861 to 1865, the United States was torn by a fierce civil war. In that terrible conflict Catholics were not backward on either side, but were found in the Federal and Confederate armies, fighting for what each side considered to be their country and their rights. But while many of the Protestant sects were divided into hostile parties, the Catholic Church preserved her unity throughout all the States.

311. On the death of Archbishop Kenrick, in 1863, the learned and eloquent Bishop Spalding of Louisville was called to succeed him in the archbishopric of Baltimore. As Apostolic Delegate he, in 1866, convened the *Second Plenary Council* of Baltimore, which was attended by seven archbishops and thirty-eight bishops. One of the decrees of the council recommended to the Holy See the erection of fifteen new episcopal sees. Owing to the rapid development of the country and the large increase of the Catholic population, due to emigration from Europe, gradually each state became a separate diocese, and the more populous states themselves an ecclesiastical province, with metropolitan and suffragan sees. San Francisco was made a metropolitan see in 1853; Boston, Philadelphia, Milwaukee, and Santa Fe were created archbishoprics in 1875; Chicago, in 1880; and St. Paul, in 1888.

312. Archbishop Spalding, who died in 1872, had a worthy successor in Bishop Bayley of Newark, whose place was filled in 1877 by Bishop Gibbons of Richmond—now the ninth archbishop of Baltimore. A conference of American archbishops was held in Rome in 1883, to discuss the questions affecting the interests of the Church in this country. The result was the convening of the *Third Plenary Council*, which met at Baltimore the following year. No such gathering had been before witnessed in the history of the American Church. Among its attendants it numbered fourteen archbishops, sixty bishops, five visiting bishops from Canada and Japan, one prefect apostolic, and seven mitred abbots. The appointed task of the Council was to promote uniformity of discipline and provide for the exigencies and a closer organization of the Church in America.

313. The progress of the Church in the United States, with its multitude of Catholic institutions, which have all been created by the American Catholics themselves, are almost without a parallel. The Catholic population is estimated at 9,000,000, some placing it as high as 11,000,000. The hierarchy which receives fresh additions almost yearly, consists of eighty-six members: thirteen archbishops, seventy-

two bishops and vicars apostolic, and an Apostolic Delegate, the last named dignity having been created by Leo XIII, in 1893. The religious orders and congregations of both sexes have increased wonderfully in number as well as in the sphere of their operation.

314. In most of the States are communities, many of them very large and possessing grand institutions, of the Children of St. Augustine, St. Benedict, St. Francis, St. Dominic, St. Ignatius, St. Vincent de Paul, St. Alphonsus de Liguori, and St. Paul of the Cross. Besides these, there are Trappists, with two abbeys; Sulpicians, in charge of two Seminaries; Fathers of the Cross, a very flourishing order; Fathers of Mercy; Priests of the Most Precious Blood; Oblates of Mary Immaculate; Brothers of the Christian Schools; Brothers of Mary, and Alexian and Xaverian Brothers. Among the female orders are Dominicanesses, Carmelites, Ursulines, Visitation Nuns, Sisters of Charity, of Mercy, of the Sacred Heart, of St. Joseph, of the Holy Cross, of Notre Dame, of the Good Shepherd, Little Sisters of the Poor, Poor Handmaids, and many others.

315. According to the *Missiones Catholicæ Ritus Latini*, published by order of the Roman Propaganda for 1892, there are in the Union about thirty-three different religious orders of men, and fifty of women; 8,277 churches and chapels, with 7,969 priests; 600 educational and charitable institutions, and 3,715 parochial schools with an attendance of over half a million of pupils. Like Pius IX., who in 1875 created Archbishop McCloskey of New York cardinal, also His Holiness, Pope Leo XIII., manifested his regard for the Church in the United States, by giving the purple accompanied with the red hat to another American prelate, Archbishop Gibbons of Baltimore, in 1886.

316. In spite of great disadvantages and losses from peculiar and unavoidable evils, the Catholic Church in the United States has steadily advanced, materially and spiritually. This is owing, next to God, in a great measure to the zeal and activity of the pioneer bishops and missionaries, who labored not only to conserve and consolidate, but also to extend the Church in this country. Cheverus and Matignon in New England; Connelly, Dubois, and Hughes in New York; Conwell, Gallitzin and Abbot Wimmer in Pennsylvania; England, Dubourg, and Rosati in the South; Flaget, Fenwick, Bruté, David, Badin, and Nerinckx in the Southwest; Resé, Loras, Henni, Mazzuchelli, Cretin, Heiss, Salzmann, and Kundig in the West; and the two Blanchets in Oregon and adjoining territories, performed noble work, and laid broad and solid foundations, on which arose the magnificent edifice of the American Church.

SECTION LVIII.—THE CHURCH IN MEXICO AND SOUTH AMERICA.

Spain and the South American Colonies—The Church in Mexico—Under Santa Anna—Bitter Persecutions—Dissolution of the California Missions—The Church under the Empire—Persecutions renewed under the Republic—Present State of the Mexican Church—The Church in Central and South America—Condition of the Indians—Progress of the Church.

317. The un-Catholic and godless spirit which, since the middle of the last century, controlled the Spanish Government, is responsible for the loss of the vast territories acquired by Columbus, Cortez, Pizarro, and the other great men who planted the banner of Spain from Hispaniola to the Straits of Magellan. Spanish rule received its death-blow in South America by the factions and revolutions which disturbed the imbecile reign of Ferdinand VII. All her dominions in the New World, except Cuba and Porto Rico, threw off their allegiance to Spain and formed themselves into independent republics.

318. The state of affairs of the Mexican Republic since the establishment of its independence, in 1821, has not been at all prosperous.¹ Conspiracies, insurrections, and civil wars have kept the country in misery and confusion. The supreme power was often seized by some successful commander, who, proclaimed by the troops, instead of chosen by the people, was compelled to protect his usurped office by armed force against military rivals. The Church suffered most heavily. As a general thing her welfare depended upon the party in power. Whenever the Yorkinos, or Liberals, were in the ascendancy, the Church, as a rule, was sorely oppressed.

319. The Constitution of 1824, which was modeled somewhat after that of the United States, declared the religion of Mexico to "be perpetually the Roman Catholic Apostolic, which was to be protected by just and wise laws." This did not, however, save the Church from persecution. Under the presidency of *Santa Anna* (1833-1836) a system of spoliation and wrong was begun. Congress decreed the suppression of the convents and the dissolution of the Indian missions; it was even proposed to confiscate the entire property of the Church, and appropriate it to the payment of the national debt.

320. Under the operation of these iniquitous laws, the lands, buildings, and cattle of the missions in California were seized, under the pretext that the whole property should be divided among the converted Indians. In fact, however, a few men enriched themselves by plundering the property of the poor red men. The work of Father

¹ The chief heroes of Mexican Independence were devoted and patriotic priests—Hidalgo, Morelos, Matamoros—whose names are to this day enshrined in the hearts of the people, in spite of all political changes and religious persecution.

Juniper Serra and his associates was totally destroyed; the savages, gathered together with so much trouble, again wandered into the woods, and the devoted missionaries were left without means of support. When, in 1842, Father Garcia Diego was appointed bishop of both Californias, he found the Catholic Indians reduced from 30,000 to 4,000, their cattle from 424,000 to 28,000, and their other stock in proportion.

321. The arbitrary and usurping conduct of Santa Anna led to insurrections and to a war with the United States, which resulted in the loss of extensive territories—Texas, New Mexico, and Upper California—to the Mexican Republic. Santa Anna in consequence was deposed and banished the country, and Herrera chosen president in his place. The policy pursued by the new president and his successor Arista was friendly and highly favorable to the Church; but their administration was of short duration.

322. From 1853, the history of Mexico is one of revolution and counter-revolution. In 1856, under president Comonfort and his successor, the property of the clergy was confiscated, and civil wars continued to distract the country. The administration of *Benito Juarez*, who became president in 1861, was marked by sweeping enactments against the liberty, independence, and rights of the Church. Congress passed laws suppressing all monasteries and convents, and declaring the ecclesiastical estates national property. Church property to the value of \$300,000,000 was confiscated; monastic vows were abolished, and religious were forbidden to live in community.

323. The establishment of the Empire under the Austrian archduke Maximilian, in 1863, was hailed with joy by Catholic Mexico, which had, up to that time, groaned under the yoke of an anarchical government, and mourned over the ruins and disasters of the Catholic religion. But the expectations of the friends of the Church were sadly disappointed. The emperor, instead of protecting the Church, as he had promised, was busily engaged in enforcing the spoliating decrees of Juarez and in reviving the claims of the Spanish kings in matters of religion. It was to no purpose that the Mexican episcopate remonstrated against the gross violation of the rights of the Church, and that Pope Pius IX. reminded the emperor of his duties as a Christian prince.

324. By his attitude towards the Church, Maximilian lost not only the approval of the Holy See, but forfeited also the confidence of the Mexican people, whose chief glory in all times has been their Roman Catholic faith. The empire, in consequence, was brought to a speedy end by the Liberal party, for whose benefits the youthful

sovereign had sacrificed the interests of the Church and of a Catholic nation. Betrayed by the party in which he had confided, Maximilian, in other respects a well-meaning and high-minded prince, was made a prisoner, and, (on June 19, 1867,) barbarously shot by order of Juarez, against the remonstrances of the United States and several of the European governments.

325. The triumph of the republic over the empire did not put an end to revolutions and religious persecutions, which continued almost without interruption to the present day. The Mexican government, which is wholly controlled by freemasons and freethinkers, is as antagonistic to the Church to-day as ever. The clergy are allowed no part in the education of youth, and are not permitted to exercise any religious rites, or even to speak on religious topics in any public institution. They are prohibited from wearing any distinctive dress in public, or the slightest insignia of their calling. On the other hand, the government protects Protestant missionary enterprises, and encourages the circulation of irreligious and infidel writings, with the view of drawing away the people from the mother Church.

326. The latest estimates give the population of Mexico at about 9,200,000. Five millions, or rather more than one half of the population are pure Indians, the rest, comprising a mixture of various races; the white or European descended inhabitants number about 500,000. With the exception of about 100,000 infidel Indians and a small number of Protestants, the population is entirely Catholic. There are in Mexico three archbishoprics and eighteen bishoprics.

327. Spain and Portugal, during the eighteenth century, permitted the persecution of religion and the banishment of religious orders; revolution, infidelism, and wide-spread ruin were the results. In Central and South America the colonies revolted one after another and set up independent governments. Imperfectly peopled and suddenly torn from the breast of the mother-country, by which they were badly governed under a Pombal, Aranda, and their infidel successors, some of the South American Republics have ever since struggled in the deadly grasp of anarchy.

328. While Spain and Portugal refused to recognize the new South American Republics, they claimed all their former rights, including that of episcopal presentation, over these countries. Owing to the opposition of the European governments, episcopal sees were left vacant; confusion and laxity of morals became almost universal, because there were no bishops to maintain discipline. It was not till 1827, that Pope Leo XII., disregarding claims which could no longer be upheld, provided for the reorganization of the hierarchies in the

new American States. At the request of Dom Pedro I., a similar provision was made for the Empire of Brazil.

329. In Central and South America, as well as in Mexico, the Indian element in the population is an important one. Fully two thirds of the inhabitants in all these countries consist of aboriginal "Indians" and mixed races; the number of Europeans and their descendants in some is very small and on the decrease.¹ The greater part even of the politicians² who have been at the head of South American republics since their separation from the European governments has been of Indian origin.

330. The Catholic Spaniards and Portuguese did not begin colonizing the new world by proscribing the indigenons inhabitants; they converted and elevated them; they even intermarried with them; in a word, like Christians, they sought to civilize the aboriginal Indians of America. A barbarous and savage tribe, however, is not lifted in one generation to the state of the civilized nations in Europe. If it required centuries before Christianity could effect a marked change in the life of our European forefathers, we must not expect the Indians to advance more rapidly on the path of civilization.

331. The protracted civil wars in the Spanish American States have had the effect of greatly retarding the growth of religion. Happily there are now abundant signs of the beginning of a time of peace, in which the Church will be able to regain lost ground, at least in most of these countries, above all, by providing for the education of the young. *Brazil, Chili, and Peru* especially, have given the most assuring evidences of a vigorous religious life. Among the religious orders laboring in Central and South America are the Jesuits, Franciscans, Dominicans, Redemptorists, Passionists, and the Fathers of the Holy Ghost and of the Sacred Heart of Mary. Institutions of learning and of charity have been founded in all parts of South America.

332. The number of dioceses in Spanish America, including the West Indies and the Mexican Republic, has increased from forty-seven in the beginning of the present century, to ninety-five. This number includes fifteen archbishoprics. To these must be added one archbishopric and twelve suffragan sees in Brazil. Except in the extreme South and the still imperfectly explored interior of South America,

¹ In Central America, as in Mexico, the great mass of the population consists of aboriginal Indians, mulattoes, negroes, and mixed races. Of the population of Peru and Chili, the two most prosperous of the South American republics, fully two-thirds are of Indian and mixed races. See S. KELTIE, *Statesman's Year-Book* for 1887.

² Father Hidalgo, "the Washington of Mexico," and Juarez, late president of that republic, were of Indian descent.

paganism may be said to have been completely banished from the land by the old missionaries. The Catholic population in all Spanish and Portuguese America is estimated at about 44,000,000. Adding to these the number of Catholics in the United States and British America, the entire Catholic population in the New World is at least 54,000,000.

SECTION LIX.—The Church in Australia.

Anglican Intolerance—First Missionaries—Vicar General Ullathorne—Vicariate Apostolic of New Holland—Erection of Episcopal Sees—Archbishop Polding—First Provincial Council—Missions among the Australian Natives—New Sees—Second Provincial Council—Cardinal Moran—First Plenary Council.

333. The religious history of Australia, or Australasia, which term includes the British colonies of Australia, Tasmania, and New Zealand, begins with the year 1787, when these islands became penal colonies of England.¹ Among the convicts transported to Australia, were many Irish Catholics, whose religion, joined with patriotism, was their only crime. Instead of being ministered to, as they requested, by Catholic priests, they were driven, even with the whip, to assist at the Anglican service, as no other religion was then tolerated in the colonies.

334. In 1818, Pius VII. established the vicariate apostolic of Mauritius, with jurisdiction also over the Australasian islands. For the Australian colonies the Rev. Mr. Flynn was appointed, on whom the Holy See had conferred the title of archpriest, with power to administer confirmation. But the colonial government, which consisted mostly of Protestant ministers, could ill brook the presence of a Catholic priest in the islands: so, when Father Flynn arrived in Australia, he was at once seized, put in prison, and finally sent back to England.

335. This intolerance of the colonial authorities gave great offense, even in Protestant England. To reconcile public feeling, the English Government was obliged, in 1820, not only to permit two Catholic priests to serve the Irish exiles in the Australian colonies, but also to grant them a yearly support. The two missionaries, Father Therry and Connolly, chose, the former New South Wales as the field of his labors, the latter, Tasmania, or Van Diemen's Land. In the face of

¹ This means of getting rid of criminals dated from the reign of Charles II., when magistrates began to sentence certain convicts to the North American colonies. Finally, transportation was legally established by an Act of Parliament, in 1717. After the Declaration of American Independence, penal settlements were established in the Australian islands. But the infected importation of criminals was opposed by the colonists, and met with the threat of secession, which compelled the English Government, in 1857, to definitely abolish the system of transportation.

continual opposition on the part of the colonial authorities, these brave pioneers won a footing in the new continent. Meanwhile, Catholic emancipation in England had borne its fruits; it had secured liberty also to the Catholics in the British colonies. There being no further opposition made on the part of the Government, other priests volunteered their services for the Australian missions.

336. In 1832, the *Rev. W. Ullathorne*, a Benedictine, late bishop of Birmingham, England, was appointed Vicar General and Visitor Apostolic of that desolate mission by the Holy See.¹ There were then in whole Australia and New Zealand only one partly finished church, two chapels, and four free schools, in charge of only three priests. The result of his zeal and activity soon became manifest. The Propaganda at Rome now began to pay special attention to the Australian missions, and in 1835 named the *Rev. Bede Polding*, a Benedictine from England, Vicar Apostolic of "New Holland," which comprised the whole of Australia, besides Tasmania, Norfolk, and other islands.

337. On arriving in Australia, Bishop Polding found a destitute flock scattered over an immense territory. His first care was to secure fellow-laborers for this extensive vinyard. For this purpose he sent Vicar General Ullathorne to Europe, whose mission resulted so successfully that soon he had twenty-three priests at his command. In 1840, the first Sisters of Mercy arrived from Ireland; they were charged with the care of the orphans and female prisoners. The cause of religion thus greatly advanced, and soon the meager and incipient flock began to increase wonderfully. Five years after the arrival of Bishop Polding, the Catholics already formed one third of all the inhabitants in the colonies, and their number was yearly increased by immigration as well as by numerous conversions among the Protestant colonists, of whom in some years as many as two hundred and more returned to the true Church.

338. The rapid growth of the Church in the new Continent caused Pope Gregory XVI., in 1842, to erect the vicariate of "New Holland" into an ecclesiastical province. Sydney became a metropolitan see, with two suffragan bishoprics at Adelaide, in New South Wales, and Hobart Town, in Tasmania. In 1844, Archbishop Polding held his *First Provincial Council*; it was attended by two suffragan

¹ It was Dr. Ullathorne, who first informed the world in a letter published among the *Annals of the Propagation of the Faith*, how the poor Irish exiles were treated in Australia. "It was forbidden them to speak Irish under pain of fifty strokes of the whip; and the magistrates, who for the most part belonged to the Protestant clergy, sentenced also to the whip and to close confinement those who refused to go to hear their sermons, and to assist at a service which their consciences dis-avowed."

bishops and thirty-three missionaries from all parts of the Australian Continent. The most important decrees, adopted by this council, bore upon the life and manners of the clergy, the founding of Catholic schools in all the missions, and on the preservation and administration of Church property.

339. Thus far, but little had been done for the evangelization of the aboriginal inhabitants. The few missionaries that could be spared from Europe were insufficient to answer the exigencies of the Catholic immigrants that yearly arrived in great numbers to settle in the Southern Continent. Before the Church authorities could think of undertaking the conversion of the native tribes, Protestants had practically occupied that field. Episcopalian and Wesleyan missionaries rivalled each other in the endeavor to christianize the Australian natives. But in spite of every temporal advantage, all their efforts met with signal failure. Not even a solitary pagan is known to have been converted by Protestant missionaries.

340. Far different are the results that the Catholic missionaries achieved among the aborigines of Australia. Father Therry, the pioneer priest of Australia, already preached to the natives and made some converts. It was in 1845 that the evangelization of the Australian natives was regularly begun. In that year two Spanish Benedictines, Fathers Serra and Salvado, commenced, in Western Australia, one of those settlements so often undertaken by the earlier followers of St. Benedict for the civilization of barbarous nations. The first years of the mission were filled with severe trials and sufferings; but the untiring zeal and energy of the two missionaries overcame every obstacle.

341. At *New Norcia*, as this Benedictine colony is called, a large native settlement has grown around the monastery, where aborigines of Australia, whom Protestant missionaries have declared incapable of being civilized, are to be seen busy in cultivating the soil and in every kind of handicraft and workmanship, or living as monks, for some of them have been received into the Benedictine order. The settlement is still a flourishing one and includes, besides, three branch missions in other parts of the colony. The founders of New Norcia, which in 1867 was made an *Abbey Nullius*, were both elevated to the episcopal dignity; Father Serra becoming the coadjutor bishop of Perth, while Salvado was made bishop of Port Victoria, in 1849, but continued to reside at *New Norcia*, of which he became first Lord Abbot.

342. There are Catholic natives also in the archdiocese of Sidney as well as in some other dioceses. In the North of Australia, at Port Victoria, German Jesuits, and in the South, priests of the Congrega-

tion of the Sacred Heart of Mary, have laid the foundations of new missions for the evangelization of the natives. In New South Wales the entire tribe of the Burraborang has been won to the Church.

343. As the mighty tide of emigration from the British Islands, especially from Ireland, set in, the Catholic population increased rapidly in Australia. Hence bishoprics were soon found necessary in all the larger towns. In 1866, the Province of Sydney counted one archbishopric and nine suffragan sees. There were, besides, four bishoprics in Tasmania and New Zealand, which until lately were immediately subject to the Holy See. The few hundred oppressed Catholics, who on the arrival of the first vicar apostolic, thirty years ago, formed the entire Church, had increased to several hundred thousand souls.

344. In view of the rapid growth of the Church in the southern hemisphere. Archbishop Polding was called upon to convene and preside over the *Second Provincial Council*, which met at Melbourne, in 1869. The decrees passed by the Fathers inculcate the supreme necessity of Catholic education and urge the establishment of parochial schools, as well as normal schools for the training of Catholic teachers. In 1874, Melbourne was raised to Metropolitan rank, receiving five suffragan sees, while Sydney retained six suffragan bishoprics.

345. Archbishop Polding died in 1877; he was succeeded by the Most Rev. Bede Vaughan. On his death, in 1884, Bishop Moran of Ossory, one of Ireland's most learned prelates, was promoted to the colonial Archbishopric of Sydney. The first great act of Archbishop Moran, who meanwhile had been created cardinal, was to convene the *First Australian Plenary Council*, which met at Sydney, in 1885. All the bishops of Australia and New Zealand, to the number of twenty, with two archbishops, were present or represented. Among the acts of the Council was a petition to the Holy See for the erection of new sees and vicariates, in behalf partly of the Maoris, or natives, of New Zealand.

346. According to the *Missiones Catholicæ* of 1892, the Church in Australia and New Zealand numbers about 750 priests, some 1,700 churches and chapels, over 900 parochial schools, which are attended by 95,000 pupils. The Catholic population is about 700,000, and this flock is ruled by a hierarchy of five archbishops—Sydney, Melbourne, Adelaide, Brisbane, and Wellington in New Zealand—seven bishops, and four vicars apostolic.

CHAPTER III.

SCHISMS AND SECTS.

SECTION LX. CONTROVERSIES AND HERESIES.

Bull of Alexander VII. against Jansenism—The "Formulary"—Jansenist Subterfuges—The "Clementine Peace"—Quesnel—The *Bull Unigenitus*—The Appellants—Port Royal—Jansenist Church of Holland—Molinos—His Quietism—Articles of Issy—Fénelon's "Maxims of the Saints"—John Ronge—Abbé Châtel—The Old Catholics—In Germany—In Switzerland.

347. The Bull of Alexander VII., declaring that the Five Propositions condemned by his predecessors were really the tenets of Jansenius, and were contained in his book, was generally received with submission in France. To meet the miserable subterfuges of the Jansenists, the Pope imposed on all ecclesiastics the subscription of a Formulary declaring unreserved assent to the Papal decision. Four bishops—those of Angers, Beauvais, Pamiers, and Arlet—however, refused to sign the Formulary, except with the evasive distinction between *question of right* and *question of fact*.

348. On the former question the Jansenist party admitted the Church's infallibility and the duty of entire submission; but on the "question of fact," that is on the question whether a book contains certain specified errors, they maintained, the Church could not pronounce with infallibility, and that it is enough if the faithful received her decision with respectful silence (*silentium obsequiosum*). After much delay and strife, the refractory prelates consented, during the pontificate of Clement IX., to subscribe the papal Formulary, and apparently became reconciled to the Holy See.

349. This memorable event is commonly called the *Peace of Clement*; but that peace, which was attended by so much fraud and intrigue on the part of the sectaries, was of short duration. Despite of all the condemnations, Jansenism continued to infect the French clergy. The controversy was revived, in 1702, by the well-known dispute on the so-called *Case of Conscience* and by the Oratorian, *Pasquier Quesnel*, whose celebrated work, entitled "Moral Reflections on the New Testament," contained all the most obnoxious doctrines of Jansenism.

350. Pope Clement XI. was not slow in adopting repressive measures against the daring sectaries. In his Bull *Vineam Domini*

he condemned the theory of "respectful silence," and insisted that Catholics were bound to give full and undoubting consent to the decisions of the Church. In the celebrated Bull *Unigenitus*, of 1713, he condemned one hundred and one propositions from Quesnel's book as false, impious, and even as heretical. Some of the French clergy, headed by Cardinal Noailles, archbishop of Paris, appealed against the last named Bull to a future Council, from which circumstance they were called *Appellants*. This step was followed, in 1718, by the publication of the Bull *Pastoralis* on the part of the Holy See, excommunicating those who refused to obey the bull *Unigenitus*.

351. Louis XIV., always a determined foe of Jansenism, lent all his support to the measures of the Popes against this dangerous heresy. The Cistercian Convent of nuns of Port Royal de Paris was the great center of the Jansenist movement. Its abbess Angélique, the sister of Antoine Arnauld and the pupil of Saint-Cyran, dissuaded the nuns from frequent Communion, on the ground that a less frequent reception would increase their desire for the sacrament. The nuns of Port Royal refusing to subscribe the Papal Formula, were interdicted and forbidden to receive novices. Remaining obstinate, the deluded religious by royal order were all expelled, and their convent was utterly destroyed, in 1710.

352. After the death of Quesnel, in 1719, the Jansenist controversy gradually relaxed in France. Cardinal Noailles recanted in 1728, shortly before his death, and his example was followed by the greater number of the Appellant bishops and by the Sorbonne. A few bishops, however, and a number of priests, chiefly regulars, obstinately refused to accept the Bull *Unigenitus*, preferring exile to submission. What they had failed to accomplish by force and intrigue, the Jansenists now endeavored to obtain by pretended miracles. At the tomb of a certain Francis of Paris, who died in 1727, and was reckoned very holy by the Jansenists on account of his extravagant austerities, numerous miracles were reported to have taken place. In crowds the people visited the grave of the Jansenist Saint, and many fell into pretended ecstasies and horrible convulsions, which gained for the fanatical sectaries the name of *Convulsionaries*. New disturbances arose when Archbishop Beaumont of Paris and other bishops in 1749 instructed their clergy to refuse the sacraments to obstinate Appellants. The French parliament interfered and inflicted severe punishment on priests who, faithful to their duty, obeyed the instructions of their ecclesiastical superiors.

353. Many French Jansenists fled to Holland, where, with the assistance of the Vicar Apostolic Peter Kodde, and Dominic Varlet,

titular bishop of Babylon, ' they formed an independent Church, with Utrecht as a centre. The *Jansenist Church of Holland* continues to the present day. It numbers less than 5000 souls and is ruled by one archbishop and two bishops. In point of doctrine and discipline the Dutch Jansenists remain just where they were at the time of their separation from the Catholic Church. They protested, however, against the definition of the Immaculate Conception and Papal Infallibility.

354. *Michael de Molinos*, a Spanish priest, advocated a system of piety, which obtained the name of *Quietism*. In his work entitled "Spiritual Guide," Molinos maintained that Christian perfection consists in a state of perfect rest and quiet, in which the soul, remaining wholly passive under the influence of God's Spirit, neither forms any acts nor is moved by a fear of hell or a desire for heaven. In 1685. Pope Innocent XI. condemned sixty-eight propositions of Molinos; the author himself was confined in a convent at Rome, where, after recanting his errors, he died, reconciled to the Church, in 1696.

355. The doctrines of Molinos were taught, in a modified form, by *Madame Guyon*, a woman of extraordinary piety and purity of life. Her Quietist ideas she gave to the world in a number of mystical treatises, of which the following are the principal ones: "A Short and Easy Method of Prayer;" "Spiritual Torrents;" and "Mystical Sense of the Canticles." Her writings, giving great offense, were examined and condemned by a commission of bishops which met at Issy, in 1695, and of which the celebrated Fénelon and Bossuet were members. The commission drew up thirty-four articles concerning the sound maxims of a spiritual life—*Articles of Issy*—which Madame Guyon humbly subscribed. She died a very edifying death, in 1717.

356. In the condemnation of the writings of Madame Guyon Fénelon had acquiesced; but as she made a formal submission to the Church, he vindicated her character. Moreover, in a work entitled "*Maxims of the Saints*," Fénelon defended the Quietist idea of "holy indifference as to eternal bliss or woe," springing from a pure and disinterested love of God. Fénelon was answered by many doctors of the Sorbonne and refuted by Bossnet, and his book was condemned by Pope Innocent XII. in 1699. Fénelon made a most edifying submission by publicly denouncing his own book.

He had been Vicar General to Bishop Saint Vallier of Quebec, and for several years had labored zealously as a missionary among the Illinois and other tribes in the Mississippi Valley. But on his return to Europe, where, in 1718, he was raised to the episcopacy as bishop of Babylon, he avowed his Jansenist doctrines, withdrew into Holland, and took an active part in establishing the Jansenist Church of Utrecht. He consecrated four successive pretended archbishops and died in 1742, after having been excommunicated by three successive popes. *Shra, the Cath. Church in Colonial Days*, p. 556.

357. *John Ronge*, an apostate priest, became the founder of a sect in Germany, which, notwithstanding the thorough Protestant and radical principles it professed, called itself the *German Catholic*, also the *Christian Catholic and Apostolic Church*. Ronge, who was hailed by the Liberal and Protestant factions of Germany as another Luther, rejected all but two sacraments. The remnant of this sect, which was largely composed of Protestants, subsequently joined the national Protestant Church of Prussia, and has since ceased to exist as a distinct denomination. Ronge died impenitent, in 1887. Attempts have been made also to establish an independent National Catholic Church in various other countries; in France by the *Abbé Francis Châtel*; in Belgium by *Abbé Helsen*; and in Poland by the apostate priest *Ozerski*, the companion of Ronge. But the endeavors of these apostates proved likewise abortive.

358. The definition of Papal Infallibility by the Vatican Council served, to a small number of nominal Catholics in Germany, France, and Switzerland, as a pretext for secession from the Catholic Church. The opposition against the Council was headed in Germany by Dr. Döllinger, at one time a most zealous defender of the Catholic Church, and his example was followed by nearly all the Catholic instructors of the University of Munich, and by professors at Bonn, Breslau, Freiburg, Prague, and other universities and gymnasia of Germany. After the precedent of the Jansenists of Holland, the new sectaries called themselves *Old Catholics*; but more appropriately are they called *Protesting Catholics*, or *New Protestants*. They protest against what they term Papal innovations on the ancient Catholic faith.

359. The leaders of the protesting movement in Germany were, besides Dr. Döllinger, Professors Friedrich of Munich; Reusch, Langen, and Knoodt of Bonn; Reinkens of Breslau; Schulte of Prague, and Michaelis of Braunsberg. Being excommunicated by their respective bishops, they proceeded, against the express wish of Döllinger, to organize a schism and form Old-Catholic congregations. Dr. Reinkens was consecrated bishop by Heydekamp, the Jansenist bishop of Deventer, in 1873.

360. In Switzerland only three priests refused submission to the Vatican decrees; but there the Protesting Catholics, consisting in great part of persons of disreputable character, rejected the name of Old Catholics and preferred to call themselves "Christian Catholics" (*Christkatholiken*). Their bishop became Edward Herzog, who was consecrated by Dr. Reinkens in 1876. The "Christian Catholics" in Switzerland, more radical than the Old Catholics of Germany, have a married clergy and celebrate Mass in the vernacular; confession is

optional with them. This sect, although supported by the Protestant and Liberal Cantons, is fast dwindling away. Attempts have been made to form Old Catholic congregations in Austria, by the notorious Aloys Anton; and in France, by the eloquent ex Carmelite Hyacinth Loyson; but they proved a complete failure.

SECTION LXI.—NEW PROTESTANT SECTS.

The Pietists—Their Doctrines—The Herrnhuters—Their Tenets—Religious State of England in the Eighteenth Century—Rise of New Sects—The “Friends”—Their Distinguishing Doctrine—The Quakers—Their Peculiarities—John Wesley—The Methodists—Their Peculiar Doctrines—The Methodists during the War of the Revolution—Division of the Sect into Wesleyans and Whitefieldites—Swedenborg—His New Jerusalem Church—The Shakers—The Unitarians—The Universalists—The Congregationalists—The Mormons—The Spiritualists.

361. The great distinctive principle of the self-styled Reformers was the rejection of Church authority, and their assertion of the right of private judgment in matters of religion. This principle is responsible for the endless “diversities,” or, as they have been called, “variations,” of Protestantism, and for the almost countless number of sects that have sprung up among Protestants since the Reformation. As men are differently constituted, they naturally take different views even of religion; and if the principle of private judgment holds true, then each one has the right to adopt a religious system for himself.

362. *Philip James Spener*, a Lutheran preacher, born in Alsace, in 1635, became the founder of a sect known as *Pietists*. Lamenting the absence of all warmth and piety in the Lutheran Church, which he censured as heartless and spiritless, and as “an outward corrupt body,” he instituted “associations of pious souls,” for the special edification of, and for the cultivation of evangelical morality among his fellow-religionists. These were the famous *collegia pietatis*, from which the name “Pietists” has been derived.

363. In several writings, especially in a work entitled “Pious Desires,” Spener frankly admitted the moral laxity and disorders prevailing in the Lutheran Church and proposed the remedies which, in his opinion, were to heal them. Indifferent to all dogmas, he insisted mainly on what he called a living faith, holding that religion is wholly an affair of the heart, and that “the true believer must be conscious of the moment wherein his justification (the illapse of grace) has taken place.” Spener, a well-meaning and meritorious man, effected much good among his fellow-religionists. Despite of much opposition on the part of his fellow preachers, he gained great

popularity and shook the foundations of Lutheran orthodoxy in Germany. He died 1705.

364. Of a similar tendency is the fanatical sect of *United Brethren* (*Unitas Fratrum*), sometimes called Moravians, founded by Count Zinzendorf, a German nobleman, who established a colony of Moravian Brethren on his estate in Saxony, named Herrnhut, whence they are commonly known as *Herrnhuters*. Though a Lutheran sect, the Herrnhuters differ from the orthodox Lutherans both in doctrine and ecclesiastical discipline. Leaving all the distinctive tenets of the various Protestant sects out of question, they adopted as articles of faith only what they called the "fundamental Scripture truths," in which all agree, and, at the same time, introduced a new system of Church government, consisting of bishops, presbyters, and deacons.

365. The sect of Herrnhuters includes three different tropes or modifications—the Lutheran, Calvinistic, and Moravian—and admits Christians of all denominations without compelling them to renounce their peculiar tenets. In 1741, Zinzendorf, who had himself ordained a bishop of his sect, by a pretended Moravian bishop, came to America and founded a colony of Herrnhuters at Bethlehem, in Pennsylvania. The sect, however, is not very numerous in this country, and even less so in Europe. These sectaries have always been distinguished by a spirit of pride, which has been the fruitful source of fresh divisions.

366. The religious fanaticism of the great Rebellion in England, pushed even to frenzy, was followed by a period of general spiritual laxity, which passed, at last, into the most frivolous unbelief. The Anglican Church had sunk to deep degradation. The established worship appeared void and meaningless in the eyes of the people; it consisted of nothing more than a dry, cheerless repetition of forms and hymns, although composed in the vernacular tongue. "To this we must add the numberless disputes which then convulsed the Anglican Establishment. Opinions crowded upon opinions, each seeking its foundation in Holy Writ; and yet not one being able to prove by that standard its own truth, or the untenableness of the opposite system; and no living human authority, invested with a divine sanction, was anywhere recognized."¹ This spiritual misery of the English people, making a deep impression on religious-minded men, gave rise to many new sects.

367. The *Society of Friends*, commonly called *Quakers*, owe their origin to George Fox, a shoemaker, who was born in Leicestershire, in 1624, and died in 1690. The term Quaker seems to have been bestowed upon the new sect in allusion to Fox's phrase in addressing the people: "Tremble at the word of the Lord." The principal distinguishing doc-

¹ J. A. MOHLER, *Symbolism*, Sec. lxiv.

trine of the Quakers is that of "the inward light of Christ," in the language of the sect also called "the internal word," "Christ *within*," and "Kingdom of God *within*." This divine light of Christ, who always speaks when man is silent, is the source of all religious knowledge, as well as of all pious life, and is all-sufficient to redeem and save man.

368. This doctrine led the Quakers to reject all sacraments, including baptism and the Lord's supper, as well as every established service. They have no appointed ministers, observe no festivals, and use no rites or ceremonies. In their meetings, they remain in profound silence until some one believes himself moved by the Holy Spirit to speak. Women may exhort and speak as well as men, for the "spirit of Christ" is bestowed irrespectively of rank, learning, or sex. The Quakers refuse taking oaths, abstain from all military service, condemn dancing, all kinds of games, and despise all music, vocal as well as instrumental.

369. The Quakers were subjected to much persecution in England, which caused William Penn, one of their distinguished members, to found the colony of Pennsylvania. One of the leading articles of the constitution adopted in this colony granted freedom of conscience to all who acknowledged the "one eternal God." The sect, which is split into four parties—the *Orthodox*, *Hicksites*, *Gurneyites*, and *Wilburites*—amounts to upward of 200,000 in the world.

370. *John Wesley*, an Anglican clergyman, is the recognized founder and legislator of *Methodism*. While a student at Oxford he formed, with his brother Charles and a few other scholars, among whom the eloquent *Whitefield* soon became eminent, a little society for their mutual edification as well as for their literary improvement. In their meetings the members of the association read, besides the classical authors, also spiritual works, including, among other Catholic books, the "Imitation of Christ." From the strict observance of a pious *method*, or rule of life, the association obtained the name of *Methodists*, which afterwards remained attached to them.

371. Such was the beginning of a religious movement which, taking its rise in 1734, extended itself into all parts of England and Wales, made some progress in Scotland, and crossed the Ocean into the New World. Retaining the liturgy and constitution of the Anglican Church, Wesley and his associates, at first, propagated only their religious practices, their hours of prayer and Bible-reading, and their fasts and frequent communions. The energy and enthusiasm with which they preached attracted everywhere great crowds. Encouraged by their success, they began preaching in public places and open fields. In 1774 Methodism claimed already 30,000 members.

372. From the Herrnhuters, with whom he had become acquainted, Wesley adopted the doctrine that "the remission of sin and the presence of divine grace in the soul is accompanied with a heavenly inward peace, manifesting itself externally in exalted bodily excitement, such as convulsive fits." Attacks of this kind were called "outward signs of grace," and were held to be miraculous. The preaching of Whitefield was especially successful in bringing about sudden conversions, which were usually accompanied with such convulsive attacks.

373. Wesley at first disavowed all intention of separating from the Anglican Church and maintained the necessity of loyalty to that Establishment and of her orders for lawful preaching and ministry. Subsequently, however, he satisfied himself that bishops and presbyters were one and the same order in the Church of Christ and consequently had the same right to ordain. He accordingly assumed episcopal character and ordained elders and even consecrated bishops. A pretended Greek bishop, called Erasmus, then residing in England, was also solicited to impart holy orders. The separation of the Methodists from the Anglican Church was thus formally established.

374. During the war of the Revolution the Methodist societies in America were left almost wholly without ministers; the latter, siding with England against the Colonies, had gone over into British dominion.¹ After the war was over, Wesley proceeded to organize an independent Methodist Church in America. He ordained Dr. Coke and Mr. Francis superintendents, or bishops, in 1783, and sent them to ordain elders in the New World. He also prepared a liturgy, differing little from that of the Church of England. The Methodist Episcopal Church in America was thus created with bishops, presbyters, and deacons, a liturgy, and a creed.

375. The Articles of Religion which Wesley prepared for his Methodist societies are substantially an abridgment of the Thirty-nine Articles of the Anglican Church. In abridging the Articles, some were changed, others were wholly omitted. Wesley and Whitefield could not agree on the questions of predestination and grace. The latter was a partisan of the most rigid predestinarianism, which Wesley, who was more inclined to Arminianism, classed among the most abominable opinions that had ever sprung up in a human head. The doctrinal differences between the two was the cause of their separation.

376. Whitefield organized what is known as the *Calvinistic Methodist Church*, while the partisans of Wesley were called after him

¹ Wesley addressed a pamphlet to the Americans condemning their conduct and taking sides with the English Cabinet; "No governments under heaven," said he, "are so despotic as the republican; no subjects are governed in so arbitrary a manner as those of a commonwealth."

*Wesleyans, or Wesleyan Methodists.*¹ The first Methodist society in America was established in the City of New York, in 1766. During the Civil war the Methodist Episcopal Church divided into the Methodist Episcopal Church North and the Methodist Episcopal Church South. Civil suits were the outcome of the division. The Supreme Court of the United States at last settled the rights of the two organizations to the common property. Methodism in this country claims two million members.

377. *Emanuel Swedenborg*, the son of a Swedish bishop, and a man distinguished for great and varied learning, by his numerous mystical writings had prepared the way for the founding of a new sect, which called itself the "New Jerusalem Church," also the "New Testament Church." Swedenborg pretended to hold intercourse with the world of Spirits—receiving instructions as to the nature of heaven and hell and the beings and things therein—and that he had been commissioned by God to introduce a new and imperishable era in the Church. The second coming of the Lord promised in the Gospel was to take place in him. He rejected the Catholic dogmas of original sin, of the vicarious satisfaction of Christ, and of the resurrection of the flesh. Swedenborg made, however, no attempt to establish a sect. It was not until after his death, in 1772, that the first congregation of "The New Church signified by the New Jerusalem in the Apocalypse" was organized. The sect has never been numerous; it counts at present, in all, between ten and twelve thousand members in this country and Europe.

378. Another sect which boasted of the spiritual joys of the heavenly Jerusalem are the "Believers in Christ's Second Appearing," or Millennial Church, commonly known as *Shakers*, so called from their practice of shaking and dancing, in which their worship principally consists. They came originally from England and settled in the State of New York, in 1774. Their leader was Anna Lee, who, they ridiculously claimed, was the "elect lady" mentioned in Revelation, (ch. xii. 1.) the "Bride of the Lamb," and the "Mother of all the Elect and Saints." In her it is claimed that the second coming of Christ was realized. They live in communities and do not marry, their society being recruited mostly by young men and girls. There are some eighteen Shaker settlements in this country, with a membership of about seven thousand.

379. Other sects of this period, mostly secessions from Presbyte-

¹ The principal secessions from these parent bodies are the Primitive Methodists; the Methodist Free Church; the Bible Christians; the Methodist New Convention; the Reform Union; the Methodist Protestant Church; the Methodist Episcopal Church in the United States; the Methodist Zion Church; the Reformed Methodist Church, and others.

rianism,' are : 1. The *Unitarians*, so called from their belief in the personal Unity of God. They deny the divinity of Christ, whom they regard as a dependent though highly exalted creature of God, and of the Holy Ghost, who is a divine attribute or influence. 2. The *Universalists*, who believe in the final salvation of all intelligent beings, whether human or angelic. 3. The *Congregationalists*. They deny all superior jurisdiction and maintain that any congregation, or society of Christians united for Christian worship, is a church having full power to rule itself and to set up its own articles of belief. 4. The *Mormons*, or Latter Day Saints. They practise polygamy and believe in the continual inspiration of the head of their sect. 5. In this country there has arisen a very numerous sect of *Spiritualists*, as they are called, who profess to hold intercourse with the spirits of the unseen world, and who are striving, in union with the powers of darkness, to substitute a devil-begotten superstition for the revealed truths of Christianity.¹

CHAPTER IV.

CATHOLIC SCIENCE AND LITERATURE.

SECTION LXII. THE THEOLOGICAL SCIENCES—DISTINGUISHED SCHOLARS AND WRITERS.

The Church and the Sciences—Relation of Reason to Revelation—Distinguished Dogmatic Theologians—Revival of Scholasticism—New Scholastic School—Relation of Philosophy to Theology—Distinguished Writers on Moral Theology—Noted Church Historians—The Biblical Studies—New English Versions of the Bible—Catholic Literature in England and Ireland—in America—Distinguished Authors.

380. During the present epoch the arts and sciences were culti-

¹ Other secessions from the original Presbyterian Church of Scotland are the Covenanters, or Reformed Presbyterians; the United Presbyterian Church; the Free Church of Scotland, and the Presbyterian Alliance. In America the sect is divided into the Presbyterian Church North, and Presbyterian Church South; the Cumberland Presbyterian Church; the Associate Presbyterian Church, and the Associate Reformed Church.—The principal divisions among the Baptists are General, or Arminian Baptists; Particular, or Calvinistic Baptists; Campbellite Baptists, or Disciples; Free Will Baptists; Seventh Day Baptists; Dunkards, and Six Principle Baptists. See I. D. RUPP, *History of the Religious Denominations in the United States*; and W. BURDER, *History of all the Religions of the World*.

² "Modern Spiritualism is substantially but a revival of ancient pagan practices, known already many years before Christ, and condemned as abominable by Moses. Clairvoyants take the place of ancient soothsayers; the alleged spirits of the departed now take the place of the ancient Pythonic Spirits, and Spiritualists now believe to learn facts or truths, secret to men, from the dead, as pagans did thousands of years ago." Rev. J. GMEINER, *Spirits of Darkness*, p. 226.

vated and improved with remarkable success throughout the Christian world. No branch of literature seemed to be neglected. Theology, dogmatic and moral; philosophy, history, and all the sciences that belong to the respective provinces of reason, genius, experience, and observation were carried to a high degree of perfection. Many famous works on almost all the sciences, profane as well as sacred, are due to the Catholic authors of this epoch. In philosophy, astronomy, physiology, geology, mechanics, and mathematics Catholic scholars hold a pre-eminent place. Copernicus, a priest and canon, Galileo, a devout son of the Church, and in our day Secchi, a Jesuit, are recognized as the great leaders in astronomy and other sciences.

381. The Church ever encouraged and fostered science. It is to the learning and patronage of Pope Gregory XIII. that we owe the reformation of the calendar and the computations which determine with great accuracy the length of the solar year. Since God is the author of both reason and revelation, there can be no real conflict between the deductions of science and the doctrines of Christian faith. The reason of the apparent conflict between science and faith is clearly pointed out in the following Decree of the Council of the Vatican: "There never can be any real discrepancy between faith and reason, since the same God who reveals mysteries and infuses faith has bestowed the light of reason on the human mind; and God cannot deny Himself, nor can truth ever contradict truth. *The false appearance of such a contradiction is mainly due, either to the dogmas of faith not having been clearly understood and expounded according to the mind of the Church, or to the inventions of opinion having been taken for the verdicts of reason.*"

382. Confining ourselves strictly to the theological sciences, we name a few of the writers that have been conspicuous in that department of knowledge. Prominent among the dogmatic theologians in France are Bishop Habert, Tournely, Witasse, Natalis Alexander, Billuart, Collet, Gonet, Contenson, Maranus, Fénelon, and Antoine; in Italy, the Cardinals Pallavicini, Sfondrati, Gerdil, and Quirini; in Spain, Roccaberti, Cardinal Aguirre, and the Jesuits Anton Perez, Gonzalez, Ribera, and Gener. In Germany the theologians confined their labors principally to Scholastic theology and Canon Law. Of the writers on dogmatic theology flourishing in the present century the best known are Liebermann, Perrone, Klee, Dieringer, Archbishop Kenrick, Jungmann, Cardinal Franzelin, Heinrich, Scheeben, Hurter, Cardinal Mazella, and Murray of Maynooth.

383. From the middle of the eighteenth century the study of Scholastic theology and philosophy began to be much neglected, and

the attempt was made, especially in Germany, to create a philosophy founded on a basis distinct from that of the philosophy of the ancient schoolmen. The supporters of the new school profess no little contempt for the scholastic method and teaching, as unsuited to the progress of modern science and as tending to hamper the freedom of speculative inquiries.

384. A revival of the Scholastic, or rather Thomist, philosophy has begun in our days. The New Scholastic school, as it is called, accepts the discoveries of science and the modern improvements in scientific method of teaching, but rightly maintains that modern philosophy must be raised on the old Scholastic foundations, so long approved of by the Church. It denies to philosophy unrestrained freedom in its own sphere and absolute independence of theology, as claimed by the modern rationalistic school, and contends that, as reason is inferior to, and must be enlightened by revelation, so philosophy is dependent on theology, and, if need arise, must correct its conclusions by the higher and more certain truths of faith. "Philosophy," as the ancient schoolmen expressed it, "is the handmaid of Theology—*Philosophia Theologiæ ancilla*. In the Encyclical "*Æterni Patris*" the present Pope Leo XIII. approves and urges the teaching of the philosophy of St. Thomas.

385. In the study of Moral Theology an important change was introduced by separating from it what belonged to Canon Law, which is treated now as a distinct branch of Theology. Of the many theologians who have written on Moral Theology during the last two centuries, are named with special distinction the Salmanticenses, Gobat, La-Croix, Gonzalez, Sporer, Roncaglia, Antoine, Amort, Voit, and Billuart. Valuable works on Moral Theology have been published in our days by Bouvier, Carrière, Gury, Scavini, Ballerini, Kenrick, Konings, Lehmkuhl, Sabetti, and others.

386. But the most distinguished moral theologian of this period, and the one who has had the greatest influence, is St. *Alphonsus Maria de Liguori*. His numerous writings, ascetical, dogmatical, and moral, have given him rank among the teachers of the Church. He was declared a Doctor of the Church by Pius IX., in 1871. The most distinguished among the Canonists of this age are Laymann, Cardinals Vincent Petra, and Lambertini, afterwards Pope Benedict XIV.; Ferraris, Reiffenstuel, and Schmalzgruber.

387. Much labor has been devoted to Church History, which was richer in products than any other field of ecclesiastical literature. The advantages that flowed from the researches and improvements made in ecclesiastical history were innumerable and of eminent service

to the cause of truth and religion. The most distinguished writers in this golden age of ecclesiastical history are Tillemont, Mabillon, Fleury, Natalis Alexander, Montfaucon, Bossuet, Muratori, Orsi, and Cardinals Mai and Pitra. Most valuable works on ecclesiastical history were written in the present century by Palma, Rohrbacher, Darras, Möhler, Alzog, Döllinger, Bishop Hefele, Cardinal Hergenröther, Jungmann, Brück, Kraus, and others. The works of Montalambert (author of the well-known "Monks of the West"), Ozanam, and Rio are studies of ancient and mediæval history worthy of all praise.

388. In Biblical studies we do not find in this age that extraordinary industry and activity that was shown in the other fields of theological literature. Calmet, a Benedictine (d. 1757), left many learned works, among which his extensive "Dictionary of the Bible," and his "Commentaries on the Old and New Testament" are the best known. Revised English versions of the Bible, with copious notes, were published by Bishop Challoner (d. 1781); the learned Father G. L. Haydock (d. 1847); and Archbishop Kenrick of Baltimore.

389. In England and Ireland, since the Emancipation, a rich Catholic literature has grown up. Among the theologians and writers who have attained to high distinction are to be named the accomplished Charles Butler, nephew of Alban Butler, the venerable author of the "Lives of the Saints;" Dr. Baines, Vicar-Apostolic of the Western District; Cardinals Wiseman, Newman, and Manning; Father Faber (d. 1863), superior of the London Oratory, the author of many spiritual works of great worth; Dr. Lingard (d. 1851), the historian; Marshall, author of the well-known "Christian Missions;" Northcote, Ward, Wilberforce, Thomas Moore (d. 1852), Richard Madden, Archbishop Mac Hale, and Dr. Moran, now Cardinal and Archbishop of Sydney. The works published by these authors are mostly of a religious, historical, and controversial character, written in defence of Catholicism. A number of excellent periodicals, such as the "*The Month*," "*The Lamp*," "*The Dublin Review*," "*The Irish Ecclesiastical Record*," and others have been founded, which compare most favorably with the best on the Continent.

390. In the United States there was no original Catholic work published in the English language until after the Revolution. Since then much has been done and achieved by the Catholics in the field of literature and learning. Catholic literature in this country began in controversy, and to controversy it was long confined. Bishop England, Archbishops Hughes, Kenrick, and Spalding, the latter's nephew, Bishop Spalding, Drs. Pise and Corcoran, Fathers Fredet, Hewit, Thebaud, and Weninger have by their writings gained great

and well-deserved reputation. Distinguished writers among the Catholic laity are Dr. Brownson, J. Gilmary Shea, Campbell, Dr. McSherry, Murray, Walter, R. H. Clark, Webb, and many others. In *The Catholic World*, a monthly magazine, and especially in the *American Catholic Quarterly Review* and *American Ecclesiastical Review*, two scholarly and instructive periodicals, the great religious and intellectual questions of the day are most ably discussed.¹

CHAPTER V.

RELIGIOUS LIFE.

SECTION LXIII.—FAMOUS SAINTS OF THIS EPOCH.—NEW RELIGIOUS ORDERS.

The Church the Mother of Saints—Different Saints of this Period—New Religious Orders—Of Men—Of Women—Confraternities—Revival of Religion—Sacredotal Jubilee of the Holy Father, Leo XIII.

391. The glorious host of Saints with which God has adorned the Church also in these latter days, bears witness to the truth and sanctity of the Catholic religion. The great and heroic deeds which these Saints performed, the exalted virtues which they practised, and the countless miracles wrought through their intercession, are incontestable proofs that the Catholic faith, which they professed, is the only saving faith, and that the Church to which they belonged is the true Bride of Christ and the mother of his elect.

392. The seventeenth and eighteenth centuries were edified by the holy lives of St. Peter Claver, St. Francis Solanus, St. Francis of Hieronymo, St. Joseph of the Cross, St. John Baptist de Rossi, St. Leonard of Portu Mauritio, St. Benedict Labre, St. Veronica Giuliani, and St. Alphonsus Liguori, (d. 1787). In no age has the Church witnessed the beatification and canonization of so many servants of God as in the present century, especially under the pontificates of Gregory XVI., Pius IX., and the present Pope, Leo XIII.²

393. The religious orders, by their zeal and self-sacrificing charity, have gained, in our days, both in numbers and influence. Many

¹ The reader will find an interesting sketch of the "Catholic Literature of the United States" in J. O'KANE MURRAY'S *Popular History of the Catholic Church, etc.*, Book V.

² His Holiness Leo XIII. repeatedly performed the solemn ceremony of canonization. In 1868 he declared beatified Cardinal Fisher, Bishop of Rochester; Thomas More, Lord Chancellor of England; Margaret Pole, mother of Cardinal Pole, and many others—in all fifty-four English Martyrs who suffered for the faith under Henry VIII. and Elizabeth, from the year 1535 to 1588.

new communities of both men and women have been added to the older ones. Among the more noted congregations of priests which arose during this epoch we may mention : 1. The "Trappists," a branch of the Cistercian Order, founded in France, in 1660 ; 2. The "Society of the Foreign Missions," instituted in the same country and about the same time ; 3. The "Passionists," founded in Italy in 1720, by St. Paul of the Cross ; 4. The "Congregation of the Redemptorists," which was formed in the same country, in 1732, by St. Alphonsus Liguori ; 5. The "Congregation of Picpus," and the "Oblates of Mary Immaculate," established in France, the former in 1806, by Fr. Coudrin, and the latter in 1826, by Fr. de Mazenod, afterwards bishop of Marseilles ; 6. The "Congregation of the Precious Blood," instituted in Rome, in 1814, by Fr. Caspar del Bufalo ; 7. The "Salvatorists," or "Congregation of the Holy Cross," which originated in France, in the time of the Revolution ; 8. The "Paulists," or "Institute of the Missionary Priests of St. Paul," established in New York, in 1858, by Father Hecker. To these are to be added the "Fathers of Mercy," "Salesians," "Resurrectionists," and others.

394. Besides, there arose numerous Brotherhoods, and new Congregations of women, which have the education of the young and the relief of human suffering as their object. Of the former we may mention : 1. The "Brothers of the Christian Schools," founded in France, in 1681, by Blessed De La Salle ; 2. The "Brothers of the Immaculate Mother of God ;" 3. The "Brothers of St. Xavier," and the "Brothers of Charity," founded in Belgium, in 1839, and 1841, respectively ; 4. The "Brothers of Mary," instituted in France, in 1817.

395. Among the new Congregations of women the more noted are the following : 1. "The "Sisters of St. Joseph," founded in France, in 1650 ; 2. The "Sisters of the Good Shepherd," established in the same country and about the same year ; 3. The "Presentation Nuns," instituted in Ireland, in 1777 ; 4. The "Sisters of the Sacred Heart," formed in France, after the Revolution, by Fr. Varin and Madame Barat ; 5. The "Sisters of Notre Dame," founded in France, in 1804 ; 6. The "Sisters of Charity of Nazareth," instituted in Kentucky, in 1812, by Bishop David ; 7. The "Sisters of Mercy," established in Ireland, in 1827, by Catharine McAuley ; 8. The "Little Sisters of the Poor," originated in France, in 1840. We add yet the "Sisters of Providence," "Sisters of the Holy Childhood," "Poor School Sisters," "Handmaids of Christ," and the "Sisters of Christian Charity."

396. The piety and devotion of the Catholic people in our day

have been stimulated and much promoted by frequent missions, by an unwonted number of feasts and jubilees, granted within the last forty years, and especially by various sodalities and confraternities, which have been formed all over the Catholic World for the relief of the poor and otherwise suffering, as well as for the personal sanctification of their members. The more important confraternities are those of the "Scapular," of the "Most Holy Rosary," of the "Most Holy and Immaculate Heart of Mary," for the conversion of sinners; of "St. Francis Xavier," or of the "Missions," for the propagation of the faith; of "St. Vincent de Paul," for the relief of the needy, and many others.

397. If we examine more closely the course of recent events, we find that during the last forty or fifty years much has changed in favor of the Church. Though the enemies of religion have had, in many countries, everything their own way, yet it cannot escape us that the Catholic spirit has everywhere undergone a great revival. Especially deserving of mention is that filial piety and devotion which Catholics all over the world manifest towards their Supreme Head of the Church. This was unmistakably shown on the occasion of the *Sacerdotal Jubilee of our Holy Father, Leo XIII.*, December 31, 1887, which was celebrated with much universal rejoicing in Catholic Christendom, and attracted so much attention, even among non-Catholics. Emperors and kings, including the Czar of Russia, the Protestant rulers of Germany and England, the Sultan of Turkey, the Shah of Persia, and the President of the United States, vied with each other in sending costly gifts and congratulatory envoys. Thousands of pilgrims from all quarters of the globe streamed into Rome, to pay their homage to the Vicar of Christ and lay their testimonials of respect, sympathy, and love at the feet of Leo XIII., happily reigning with imperishable sway over the Universal Church of God.

CONCLUSION.

We have thus briefly sketched the "History of the Church," from its first establishment down to our own time. The revolution wrought by Christianity in the world was unlike anything which had occurred before in the history of the human race. It was absolutely without a precedent. While the wise and learned among the heathen were despairing of human society, and were expressing their utter hopelessness as to the world's course and destiny, Christianity gently insinuated itself into the minds of men, grew and increased both in strength and number, in spite of all opposition; and quietly and without

ostentation inaugurated a reformation of morals and an amelioration of human society. It grew up first in silence, but gradually emerged into air and light, and finally rose to such a height of greatness and splendor, as drew the attention of all mankind, and struck the world with wonder and amazement. What power, but that of Almighty God, could have worked a change so extraordinary and wonderful. Although "to the Jews a stumbling-block, and to the Gentiles foolishness," the teaching of the Apostles prevailed and forced itself on men's acceptance as the teaching of God.

Butt the continuance of the Church is not less wonderful and is in itself a standing miracle. We have seen the manifold trials which the Church endured from her infancy down to the present time—three hundred years of cruel persecution, during which the blood of her children flowed in torrents; the Arian, Macedonian, Nestorian, and other heresies, from which she suffered even more than from heathenism; the incursions of the Huns, Vandals, and other barbarian hordes from the North, which flung themselves upon the Christian lands, laying everything waste with fire and sword; the fierce and prolonged struggle with the Iconoclasts; the Greek Schism, which resulted in the renunciation of allegiance to the Holy See by the greater part of the Eastern nations; the prolonged struggle of the Popes with the German Emperors for ecclesiastical liberty and independence; the great Papal Schism, so detrimental to the Church; the great Protestant secession in the sixteenth century, when almost all Northern Europe apostatized from the Catholic faith; and lastly the horrors of the French Revolution, when in Catholic France the Catholic religion was proscribed and abolished. Still, the Church has not perished in any of the tempests that paganism, heresy, or infidelity had raised against her. "The gates of hell shall not prevail against her." Had the Church not been divinely protected, the might and cunning of her numerous foes would long since have overthrown her. In our own day we witness the machinations and conspiracies of secret societies aiming at the overthrow of all authority, human and divine. "At this period," says Pope Leo XIII. in his admirable Encyclical *Humanum genus*, "the partisans of evil seem to be combining together, and to be struggling with united vehemence, led on or assisted by that strongly organized and wide-spread association called Freemasons. No longer making any secret of their purposes, they are now boldly rising up against God Himself. They are planning the destruction of the Holy Church, publicly and openly; and this with the set purpose of utterly despoiling the nations of Christendom, if it were possible, of the blessings obtained for us through Jesus Christ our Saviour."

The enemies of religion are very active in our day, especially so in Italy, where they suppress convents, seize Church property, persecute the clergy, have deprived the Holy Father of all his possessions, and threaten yet worse things. The secret societies, it would seem, have united all their forces in one desperate attempt to destroy the increasing power of the Church and to raise the standard of godlessness in its place. But this design shall come to naught, for it is the design of the wicked. As the Psalmist says: "The desire of the wicked shall perish."

Notwithstanding grievous persecution in some countries, the Catholic Church, during the present century, has made most wonderful progress in both the Old and the New World. In most of the Catholic countries—Italy, France, Belgium, Austria, Bavaria, Spain, Portugal, and Ireland—where nearly the whole, if not the whole, population is Catholic,—the Church now enjoys a greater measure of freedom, and Catholic life in consequence has experienced a most encouraging revival. In what are called the Protestant countries, the progress of Catholicism is most astonishing. This is especially the case in the Netherlands and the British dominions, where the Catholic population has increased wonderfully, both in numbers and influence. In the Canadas and the United States, the condition of the Catholic Church, its growth and prosperity, are all that could be expected. Alike remarkable is the progress of Catholicism in Australia, New Zealand, India, and the other British possessions. American Catholics especially have reason to be profoundly grateful for the marvellous progress which their Church has made in this country within the last hundred years. Prior to the outbreak of the revolution, the Catholic cause was greatly depressed. But scarcely had the first bishop been appointed in 1789, when Catholicity gained new life, the Church, in spite of many disadvantages and losses from unavoidable evils, advancing steadily in numbers as well as in social influence. Much more rapid even and marvellous has been the growth of the Church than that of the nation in the same period. In 1789 one bishop was sufficient for the small number of Catholics that then lived in this country. To-day the American hierarchy numbers thirteen archbishops and seventy-two bishops ruling over God's Church in this great republic.

The year 1889, the centennial of the establishment of the American Catholic hierarchy will, therefore, forever remain memorable in the annals of the Catholic Church in the United States. But so will also the year 1892, the quadri-centenary of the Discovery of America by the immortal Columbus, which as a distinctively Catholic event reflects so great glory on the Church. "The event is such in itself"—

writes our Holy Father, Leo XIII. in his magnificent Letter to the Archbishops and bishops of Italy, Spain, and the two Americas, dated July 16, 1892—"that no other epoch has seen a grander or more beautiful one accomplished by man; and to him who accomplished it, there are few who can be compared in greatness of soul and genius. There is a special reason," the Holy Father continues, "for which we believe we (Catholics) should commemorate in a grateful spirit this immortal event. *It is that Columbus is one of us.* When one considers with what motive he undertook the plan of exploring the dark sea, and with what object he endeavored to realize this plan, one cannot doubt that the Catholic faith above all inspired the enterprise and its execution, so that by this title also humanity is greatly indebted to the Church."

With just pride can Catholics point to the invaluable services which the Catholic Columbus has rendered to mankind. "Since the advent of the Son of God no event has had so great an influence upon human affairs as the Discovery of the Western Hemisphere." This is also gratefully acknowledged in America. That the quadri-centennial of this discovery (Oct. 12, or according to the Gregorian Calendar, Oct 21, 1892) was celebrated all over this country with unparalleled splendor, and that the government and people of the United States expended many millions in preparations for the *World's Columbian Exposition* in honor of the great Discoverer, are evidences of the high estimation and honor in which the name of Christopher Columbus is held by the American people.

The quadri-centenary of the Discovery of the New World is in truth an occasion for American Catholics especially, to rejoice and "bless the Lord their God for the excellent land He has given them" (Deut. viii. 10), and for that civil and religious liberty which they enjoy in this great republic. Well may they be proud of their Church—the Church of the world-seeking Columbus, the wise and noble-hearted Lord Baltimore, and the sainted Archbishop Carroll. It is to this Church that history bears testimony, as being that community of the faithful which Christ founded for the salvation of mankind. To her belongs the promise of our Lord: "On this rock I will build My Church, and the gates of hell shall not prevail against it." (Matt. xvi. 18).

AD MAJOREM DEI GLORIAM.

CHRONOLOGICAL TABLES.

I. LIST OF ROMAN PONTIFFS.

NAME.	DURATION OF PONTIFICATE:	NAME	DURATION OF PONTIFICATE:
FIRST CENTURY.		FOURTH CENTURY.	
St. Peter, Prince of the Apostles, who received the supreme Pontificate from Christ. He resided for a time at Antioch, and afterwards established his See at Rome, where he died a martyr with St. Paul, under Nero, on June 29th, 67.....	42-67	St. Marcellus ¹	308-310
St. Linus.....	67-78	St. Eusebius.....	310-311
St. Cletus or Anaclethus ¹	78-91	St. Melchiades.....	311-313
St. Clement I.....	91-100	St. Sylvester I.....	314-335
SECOND CENTURY.		St. Marcus.....	336-337
St. Evaristus.....	100-109	St. Julius I.....	337-352
St. Alexander I.....	109-119	Liberius. (Felix II. Anti-pope.) ²	352-366
St. Sixtus I.....	119-127	St. Damasus I.....	366-384
St. Telesphorus.....	127-139	St. Siricius.....	385-398
St. Hyginus.....	139-142	St. Anastasius I.....	398-402
St. Pius I.....	142-157	FIFTH CENTURY.	
St. Anicetus.....	157-168	St. Innocent I.....	402-417
St. Soter.....	168-177	St. Zosimus.....	417-418
St. Eleutherius.....	177-192	St. Boniface I.....	418-422
St. Victor I.....	192-201	St. Celestine I.....	422-432
THIRD CENTURY.		St. Sixtus III.....	432-440
St. Zephyrinus.....	202-218	St. Leo I. (the Great).....	440-461
St. Calixtus I.....	218-222	St. Hilary.....	461-468
St. Urban I.....	223-230	St. Simplicius.....	468-483
St. Pontian.....	230-235	St. Felix III.....	483-492
St. Anterus.....	235-236	St. Gelasius I.....	492-496
St. Fabian.....	236-250	St. Anastasius II.....	496-498
St. Cornelius.....	251-252	SIXTH CENTURY.	
St. Lucius I.....	252-253	St. Symmachus.....	498-514
St. Stephen I.....	253-257	St. Hormisdas.....	514-523
St. Sixtus II.....	257-258	St. John I.....	523-525
St. Dionysius.....	259-269	St. Felix IV.....	525-530
St. Felix I.....	269-274	Boniface II.....	530-532
St. Eutychianus.....	275-283	John II.....	532-535
St. Cajus.....	283-296	St. Agapetus I.....	535-536
St. Marcellinus.....	296-304	St. Silverius.....	536-540
		Vigilius.....	540-555
		Pelagius I.....	555-560

¹ See page 100.

¹ Owing to the violent persecution then raging, the Holy See remained vacant nearly four years 201-208.

² Felix is put in the list of Popes by some, though he is generally held to be an intruder. See p. 285.

NAME.	DURATION OF PONTIFICATE:	NAME.	DURATION OF PONTIFICATE:
John III.....	560—573	Marius I.....	882—884
Benedict I.....	574—578	Hadrian III.....	884—885
Pelagius II.....	578—599	Stephen VI.....	885—891
St. Gregory I. (the Great)....	590—604	Formosus.....	891—896
SEVENTH CENTURY.		Boniface VI.....	896
Sabinianus.....	604—605	Stephen VII.....	896—897
Boniface III.....	606	Romanus.....	897
St. Boniface IV.....	607—614	Theodorus II.....	897—898
St. Deusdedit.....	615—618	John IX.....	897—900
Boniface V.....	619—625	TENTH CENTURY.	
Honorius I.....	625—638	Benedict IV.....	900—903
Severinus.....	639	Leo V.....	903
John IV.....	640—642	Christophorus.....	903—904
Theodorus I.....	642—649	Sergius III.....	904—911
St. Martin I.....	649—655	Anastasius III.....	911—913
Eugenius I.....	655—657	Lando.....	913—914
St. Vitalian.....	657—672	John X.....	914—928
St. Adeodatus.....	672—676	Leo VI.....	928—929
Donus.....	676—678	Stephen VIII.....	929—931
St. Agatho.....	678—681	John XI.....	931—936
St. Leo II.....	682—684	Leo VII.....	936—939
St. Benedict II.....	684—686	Stephen IX.....	939—943
John V.....	686—687	Marinus II.....	943—946
Conon.....	687	Agapetus II.....	946—956
St. Sergius I.....	687—701	John XII ¹	956—964
EIGHTH CENTURY.		Benedict V.....	964—966
John VI.....	701—705	John XIII.....	965—972
John VII.....	705—707	Benedict VI.....	972—974
Sisinnius.....	708	Benedict VII.....	975—983
Constantine.....	708—715	John XIV.....	983—985
St. Gregory II.....	715—731	John XV.....	985—996
St. Gregory III.....	731—741	Gregory V.....	996—999
St. Zacharias.....	741—752	ELEVENTH CENTURY.	
Stephen II.....	752	Sylvester II ..	999—1003
Stephen III.....	752—757	John XVII ²	1003
St. Paul I.....	757—767	John XVIII.....	1003—1009
Stephen IV.....	768—772	Sergius IV.....	1009—1012
Hadrian I.....	772—795	Benedict VIII.....	1012—1024
NINTH CENTURY.		John XIX.....	1024—1032
St. Leo III.....	795—816	Benedict IX.....	1033—1044
Stephen V.....	816—817	Gregory VI. (abdicated)....	1044—1046
Paschal I.....	817—824	Clement II.....	1046—1047
Eugenius II.....	824—827	Damasus II.....	1048
Valentine.....	827	Leo IX.....	1049—1054
Gregory IV.....	827—844	Victor II.....	1054—1057
Sergius II.....	844—847	Stephen X.....	1057—1058
Leo IV.....	847—855	Nicholas II.....	1059—1061
Benedict III.....	855—858		
St. Nicholas I. (the Great)....	858—867		
Hadrian II.....	867—872		
John VIII.....	872—882		

¹ Leo VIII. and Benedict VI. were antipopes.² This Pontiff took the name of John XVII. to prevent his acts being confounded with those of the antipope John XVI. in the time of Gregory V.

NAME.	DURATION OF PONTIFICATE:
Alexander II.....	1061—1073
St. Gregory VII.....	1073—1085
Victor III.....	1086—1088
Urban II.....	1088—1099

TWELFTH CENTURY.

Paschal II.....	1099—1118
Gelasius II.....	1118—1119
Calixtus II.....	1119—1124
Honorius II.....	1124—1130
Innocent II.....	1130—1143
Celestine II.....	1143—1144
Lucius II.....	1144—1145
Eugenius III.....	1145—1153
Anastasius IV.....	1153—1154
Hadrian IV.....	1154—1159
Alexander III.....	1159—1181
Lucius III.....	1181—1185
Urban III.....	1185—1187
Gregory VIII.....	1187
Clement III.....	1187—1191
Celestine III.....	1191—1198

THIRTEENTH CENTURY.

Innocent III.....	1198—1216
Honorius III.....	1216—1227
Gregory IX.....	1227—1241
Celestine IV.....	1241
Innocent IV.....	1243—1254
Alexander IV.....	1254—1261
Urban IV.....	1261—1264
Clement IV ¹	1265—1268
Gregory X.....	1272—1276
Innocent V.....	1276
Hadrian V.....	1276
John XXI.....	1277
Nicholas III.....	1277—1280
Martin IV ²	1281—1285
Honorius IV.....	1285—1287
Nicholas IV.....	1288—1292
St. Celestine V. (abdicated).....	1294
Boniface VIII.....	1294—1303

FOURTEENTH CENTURY.

Benedict XI.....	1303—1304
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¹ After the death of this Pontiff followed an interregnum of nearly two years, caused by the hostile attitude of Emperor Frederick II. towards the Holy See.

² After the death of Clement IV. there was a vacancy of nearly three years.

³ See page 338, note.

NAME.	DURATION OF PONTIFICATE:
Clement V.....	1305—1314
John XXI.....	1316—1334
Benedict XII.....	1334—1342
Clement VI.....	1342—1352
Innocent VI.....	1352—1362
Urban V.....	1362—1370
Gregory XI.....	1370—1378
Urban VI ¹	1378—1389
Boniface IX.....	1389—1404

FIFTEENTH CENTURY.

Innocent VII.....	1404—1406
Gregory XII ²	1406—1415
Martin V.....	1417—1431
Eugenius IV.....	1431—1447
Nicholas V.....	1447—1455
Calixtus III.....	1455—1458
Pius II.....	1458—1464
Paul II.....	1464—1471
Sixtus IV.....	1471—1484
Innocent VIII.....	1484—1492
Alexander VI.....	1492—1503

SIXTEENTH CENTURY.

Pius III.....	1503
Julius II.....	1503—1513
Leo X.....	1513—1521
Hadrian VI.....	1522—1523
Clement VII.....	1523—1534
Paul III.....	1534—1549
Julius III.....	1550—1555
Marcellus II.....	1555
Paul IV.....	1555—1559
Pius IV.....	1559—1565
St. Pius V.....	1566—1572
Gregory XIII.....	1572—1585
Sixtus V.....	1585—1590
Urban VII.....	1590
Gregory XIV.....	1590—1591
Innocent IX.....	1591—1592
Clement VIII.....	1592—1605

¹ Several discontented cardinals elected an antipope, Clement VIII. (1378—1384), who resided at Avignon. He was succeeded by Benedict XIII. (1394—1417).

² This Pontiff abdicated in 1415 in the Council of Constance. Alexander V., who was elected by the Council of Pisa, in 1409, and his successor John XIII., although generally classed as antipopes, are found in many of the lists, even in those published at Rome.

LIST OF ROMAN PONTIFFS.

NAME.	DURATION OF PONTIFICATE:	NAME.	DURATION OF PONTIFICATE:
SEVENTEENTH CENTURY.		Innocent XIII.....	1721—1724
Leo XI.....	1605	Benedict XIII.....	1724—1730
Paul V.....	1605—1621	Clement XII.....	1730—1740
Gregory XV.....	1621—1623	Benedict XIV.....	1740—1758
Urban VIII.....	1623—1644	Clement XIII.....	1758—1769
Innocent X.....	1644—1655	Clement XIV.....	1769—1774
Alexander VII.....	1655—1667	Pius VI.....	1775—1799
Clement IX.....	1667—1669		
Clement X.....	1670—1676	NINETEENTH CENTURY.	
Innocent XI.....	1676—1689	Pius VII.....	1800—1823
Alexander VIII.....	1689—1691	Leo XII.....	1823—1829
Innocent XII.....	1691—1700	Pius VIII.....	1829—1830
		Gregory XVI.....	1830—1846
EIGHTEENTH CENTURY.		Pius IX.....	1846—1878
Clement XI.....	1700—1721	Leo XIII.....	1878

II. LIST OF ECUMENICAL COUNCILS.

- | | |
|---|---|
| <p>I. First Council of Nice (325).</p> <p>II. First Council of Constantinople (381).</p> <p>III. Council of Ephesus (431).</p> <p>IV. Council of Chalcedon (451).</p> <p>V. Second Council of Constantinople (553).</p> <p>VI. Third Council of Constantinople (680).</p> <p>VII. Second Council of Nice (787).</p> <p>VIII. Fourth Council of Constantinople (869).</p> <p>IX. First Lateran Council (1123).</p> <p>X. Second Lateran Council (1139).</p> <p>XI. Third Lateran Council (1179).</p> <p>XII. Fourth Lateran Council (1215).</p> <p>XIII. First Council of Lyons (1245).</p> <p>XIV. Second Council of Lyons (1274).</p> <p>XV. Council of Vienne (1312).</p> | <p>XVI. Council of Constance (1414-1418).¹</p> <p>XVII. Council of Ferrara-Florence (1438-1445).²</p> <p>XVIII. Fifth Lateran Council (1512-1517).</p> <p>XIX. Council of Trent (1545-1563).</p> <p>XX. Vatican Council (December 8, 1869, to July 18, 1870).³</p> |
|---|---|

¹ This Council was only ecumenical in its last sessions, that is, from the forty-second to the forty-fifth session, and with respect to such decrees of earlier sessions as were enacted *concliariter* and confirmed by the Pope.

² This Council was really a continuation of the Council of Basle, which was ecumenical till the twenty-fifth session, when it was transferred to Ferrara.

³ The Vatican Council is still unfinished. It was prorogued by Pius IX., October 20, 1870; but it has never been reassembled.

III. ROMAN EMPERORS.

NAME.	DURATION OF REIGN.	NAME.	DURATION OF REIGN.
FIRST CENTURY.			
Augustus, died A. D.	14	{ Constantius Chlorus.....	305—306
Tiberius.....	14—37	{ Severus.....	305—307
Caligula.....	37—41	{ Galerius.....	305—311
Claudius.....	41—54	{ Maximin II.....	305—313
Nero.....	54—68	{ Constantine the Great.....	306—337
Galba.....	68—69	{ Maxentius.....	306—312
Otho and Vitellius.....	69	{ Licinius.....	307—324
Vespasian.....	69—79	{ Constantine II.....	337—340
Titus.....	79—81	{ Constans.....	337—350
Domitian.....	81—96	{ Constantius II.....	337—361
Nerva.....	96—98	{ Julian the Apostate.....	361—363
		{ Jovian.....	363—364
		{ Valentinian I.	364—375
		{ Valens	364—375
		{ Gratian.....	375—383
		{ Valentinian II	375—392
		{ Theodosius I. (the Great)..	379—395
SECOND CENTURY.		FIFTH CENTURY.	
Trajan.....	98—117	Honorius.....	395—423
Hadrian.....	117—138	Valentinian III.....	423—455
Antoninus Pius.....	138—161	Avitus.....	455—456
Marcus Aurelius.....	161—180	Majorian	457—461
Commodus.....	180—192	Severus.....	461—467
Pertinax.....	192—193	Authemius.....	467—472
		Nepos,	472—475
		Romulus Augustulus, (last	
		Roman Emperor).....	475—476
		Odoacer, King of Italy.....	476—493
		SIXTH CENTURY.	
		Theodorich, the Ostrogoth,	
		King of Italy.....	493—526
		Dominion of the Ostrogoths	
		in Italy under the succe-	
		sors of Theodorich.....	526—553
		Italy, a province of the East-	
		Roman Empire.....	553
		Dominion of the Lombards in	
		Italy.. . . .	568—771
FOURTH CENTURY.			
{ Diocletian.....	284—305		
{ Maximian.....	285—305		

IV. PRINCIPAL EMPERORS OF THE EAST-ROMAN EMPIRE.

NAME.	DURATION OF REIGN.	NAME.	DURATION OF REIGN.
Arcadius.....	395—408	Leo IV.....	775—780
Theodosius II.....	408—450	Constantine VI.....	780—797
Marcian.....	450—457	Empress Irene.....	797—802
Leo I.....	457—474	Michael I.....	811—813
Zeno.....	474—491	Leo V., (the Armenian)....	813—820
Anastasius I.....	491—518	Michael II., (Babaus).....	820—829
Justin I.....	518—527	Theophilus.....	829—842
Justinian I.....	527—565	Basil I., (the Macedonian)..	867—886
Justin II.....	565—578	Leo VI., (the Philosopher)..	886—911
Mauritius.....	582—602	Constantine VII., (Porphyro-	
Phocas.....	602—610	genitus).....	911—959
Heraclius.....	610—641	Isaac Commenus.....	1057—1059
Constans II.....	641—668	Baldwin of Flanders, (first	
Constantine IV., (Pogonatus)	668—685	Latin Emperor).	1204—1206
Justinian II.....	685—711	Michael VIII. (Paleologus.	
Philipicus.....	711—713	The Greek Empire re-	
Anastasius II.....	713—716	stored).....	1261—1282
Leo III., (the Isaurian)....	718—741	Constantine XI. (the last of the	
Constantine V., (Copronymus)	741—775	East-Roman Emperors).....	1448—1453

V. EMPERORS AND KINGS OF GERMANY.

NAME.	DURATION OF REIGN.	NAME.	DURATION OF REIGN.
NINTH CENTURY.		Henry IV.....	1056—1106
Charlemagne, (Charles I. the		TWELFTH CENTURY.	
great). ¹	800—814	Henry V.....	1106—1125
Louis I (the Mild).....	814—840	Lothaire II.....	1125—1137
Lothaire I.....	840—855	Conrad III.....	1137—1152
Louis II (the German).....	855—875	Frederick I. (Barbarossa)..	1152—1190
Charles II. (the Bald).....	875—877	Henry VI.....	1190—1197
Charles III. (the Fat).....	877—887	THIRTEENTH CENTURY.	
Arnulf.....	896—899	Philip of Swabia ²	1198—1208
TENTH CENTURY.		Otho IV.....	1198—1215
Louis III. (the Child).....	900—911	Frederick II.....	1215—1250
Conrad I.....	911—918	Conrad IV.....	1250—1254
Henry I.....	919—936	Interregnum.....	1254—1273
Otho I. (the Great)....	936—973	Rudolph of Hapsburg.....	1273—1291
Otho II.....	973—983	Adolph of Nassau.....	1292—1298
ELEVENTH CENTURY.		Albert I.....	1298—1308
Otho III.....	983—1002	FOURTEENTH CENTURY.	
Henry II. (the Saint).....	1002—1024	Henry VII.....	1308—1313
Conrad II.....	1024—1039	Louis of Bavaria.....	1313—1347
Henry III.....	1039—1056	Frederick of Austria.....	1314—1330
		Charles IV.....	1347—1378

¹ The Holy Roman Empire under Charlemagne included all Germany and France, the greater part of Italy and Northern Spain.

² Philip and Otho were elected by rival parties

EMPERORS AND KINGS OF GERMANY, (*Continued.*)

NAME.	DURATION OF REIGN.
Wenceslaus.....	1378—1400

FIFTEENTH CENTURY.

Rupert.....	1400—1410
Sigismund.....	1410—1437
Albert II.	1438—1439
Frederick III.	1439—1493
Maximilian I.	1493—1519

SIXTEENTH CENTURY.

Charles V.	1519—1556
Ferdinand I.	1556—1564
Maximilian II.	1564—1576
Rudolph II.....	1576—1612

NAME.	DURATION OF REIGN.
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SEVENTEENTH CENTURY.

Matthias.....	1612—1619
Ferdinand II.	1619—1637
Ferdinand III.	1637—1657
Leopold I.	1657—1705

EIGHTEENTH CENTURY.

Joseph I.	1705—1711
Charles VI.	1711—1740
Maria Theresa and her con- sort Francis I.	1740—1780
Joseph II.	1780—1790
Leopold II.	1790—1792
Francis II.	1792—1806

VI. EMPERORS OF AUSTRIA.

NAME.	DURATION OF REIGN.
Francis (II) I.	1806—1835
Ferdinand I.	1835—1848

NAME.	DURATION OF REIGN.
Francis Joseph I.	1848

VII. KINGS OF PRUSSIA. *

NAME.	DURATION OF REIGN.
Frederick I.	1701—1713
Frederick William I.	1713—1740
Frederick II.	1740—1786
Frederick William II.	1786—1797
Frederick William III.	1797—1840

NAME.	DURATION OF REIGN.
Frederick William IV.	1840—1861
William I.	1861—1888
Frederick III.	1888
William II.	1888

VIII. KINGS OF FRANCE.

NAME.	DURATION OF REIGN.
CARLOVINGIAN DYNASTY.	
Charles II. (the Bald).....	843—877
Louis II. (the Stammerer) .	877—879
Louis III.	879—882
Carloman.....	879—884
Charles the Fat, of Germany.	884—887
Charles III. (the Simple)...	893—923
Louis IV. (d'Outre-mer)....	936—954
Lothaire.....	954—986
Louis V. (the Idle).....	986—987

* Since 1871 hereditary emperors of the new German Empire.

NAME.	DURATION OF REIGN.
CAPETIAN DYNASTY.	
Hugh Capet.....	987—996
Robert (the Pious).....	996—1031
Henry I.	1031—1060
Philip I.	1060—1108
Louis VI. (the Fat).....	1108—1137
Louis VII.	1137—1180
Philip II. Augustus.....	1180—1223
Louis VIII.	1223—1226
Louis IX. (St. Louis)	1226—1270
Philip III. (the Bold).....	1270—1285

KINGS OF FRANCE, (*Continued.*)

NAME.	DURATION OF REIGN.
Philip IV. (the Fair).....	1285—1314
Louis X.	1314—1316
Philip V. (the Long).....	1316—1322
Charles IV. (the Fair).....	1322—1328
HOUSE OF VALOIS.	
Philip VI. (of Valois).....	1328—1350
John II. (the Good).....	1350—1364
Charles V. (the Wise).....	1364—1380
Charles VI.	1380—1422
Charles VII. (the Victorious)	1422—1461
Louis XI.	1461—1483
Charles VIII.	1483—1498
Louis XII.	1498—1515
Francis I.	1515—1547
Henry II.	1547—1559
Francis II.	1559—1560
Charles IX.	1560—1574
Henry III.	1574—1589

NAME.	DURATION OF REIGN.
HOUSE OF BOURBON.	
Henry IV.	1589—1610
Louis XIII.	1610—1643
Louis XIV.	1643—1715
Louis XV.	1715—1774
Louis XVI.	1774—1792
First Republic.....	1792—1799
The Consular Government..	1799—1804
First Empire under Napole-	
on I.	1804—1814
Louis XVIII.	1814—1824
Charles X.	1824—1830
Louis Philip. ..	1830—1848
Second Republic.....	1848—1852
Second Empire under Napol-	
eon III.	1852—1870
Third Republic.....	1870

IX. KINGS AND QUEENS OF ENGLAND.

NAME.	DURATION OF REIGN.
SAXONS AND DANES.	
Egbert 1st King of all Eng-	
land.	827— 836
Ethelwulf.	837— 858
Ethelbald.	858— 860
Ethelbert.	860— 866
Ethelred I.	866— 871
Alfred (the Great).....	871— 901
Edward (the Elder).....	901— 925
Athelstan.....	925— 940
Edmund (the Elder).	940— 946
Edred.	946— 955
Edwy.	955— 958
Edgar.....	958— 975
(St. Edward (the Martyr)....	975— 979
Ethelred II.	979—1016
Edmund Ironside.	1016
Canute.	1017—1035
Harold I.	1035—1040
Hardicanute.	1040—1042
(St. Edward (the Confessor) 1042—	1066
Harold II.	1066

NAME.	DURATION OF REIGN.
HOUSE OF NORMANDY.	
William I. (the Conqueror)..	1066—1087
William II. (the Red).....	1087—1100
Henry I.	1100—1135
Stephen.	1135— 1154
HOUSE OF PLANTAGENET.	
Henry II.	1154—1189
Richard I.	1189—1199
John (Lackland).....	1199—1216
Henry III.	1216—1272
Edward I.....	1272—1307
Edward II.	1307—1327
Edward III.	1327—1377
Richard II.....	1377—1399
HOUSE OF LANCASTER.	
Henry IV. of Lancaster. ..	1399—1413
Henry V.....	1413—1422
Henry VI.	1422—1461
HOUSE OF YORK.	
Edward IV. of York.....	1461—1483
Edward V.....	1483
Richard III.....	1483—1485

KINGS AND QUEENS OF ENGLAND, (*Continued.*)

NAME.	DURATION OF REIGN.	NAME.	DURATION OF REIGN.
HOUSE OF TUDOR.			
Henry VII., Tudor.....	1485—1509	Charles II.	1660—1685
Henry VIII.....	1509—1547	James II. *.....	1685—1688
Edward VI.	1547—1553	William III. of Orange.	1689—1702
Queen Mary.....	1553—1558	Queen Anne.....	1702—1714
Queen Elizabeth.....	1558—1603	HOUSE OF HANOVER.	
HOUSE OF STUART.		George I. of Hanover.....	1714—1727
James I.....	1603—1625	George II.	1727—1760
Charles I.....	1625—1649	George III.....	1760—1820
The Commonwealth under		George IV.....	1820—1830
Cromwell and his son....	1649—1659	William IV.....	1830—1837
		Queen Victoria.	1837

X.—PRINCIPAL RULERS OF SPAIN.

NAME.	DURATION OF REIGN.	NAME.	DURATION OF REIGN.
VISIGOTHS.			
Foundation of the Visigothic		3. Kingdom of Navarre, founded	
Monarchy by		about.....	860
Wallia.....	415—419	4. Kingdom of Leon, founded	
Theodorich.....	419—451	about.....	910
Enrich.....	466—484	5. Kingdom of Arragon, founded	
Leovigild.....	569—586	about.....	1035
Reccared I.....	586—601	6. Kingdom of Castile, founded	
Roderich.....	709—711	about.....	1037
MOORS.		Castile and Arragon united..	1479
Moorish dominion established	711	Conquest of Granada.....	1492
Caliphate of Cordova.....	756—1087	Isabella of Castile died.....	1504
CHRISTIAN STATES.		Ferdinand V., the Catholic of	
1 Kingdom of Asturias, found-		Arragon died.....	1516
ed by Pelagius....	725—737	HOUSE OF HAPSBURG.	
Alfonso I. the Catholic.....	739—757	Charles I., of Hapsburg	
Alfonso II. the Chaste.....	791—824	(Charles V. as Emperor)....	1516—1556
2. Marca Hispanica, conquered		Philip II.....	1556—1598
by Charlemagne.....	778	Philip III.....	1598—1621
		Philip IV.....	1621—1665
		Charles II.....	1665—1700

* *Stuart Family.* James II. was married twice. His first wife, Anna Hyde † 1671;

his second wife, Mary of Modena.

1. Mary, wife of William III., † 1674.
2. Anne, afterwards Queen of England, † 1714.

James (III) Edward, known as the Old Pretender, † 1766.
His wife Clementina, granddaughter of King John Sobieski of Poland.

1. Charles Edward, known as the Young Pretender † 1788.
2. Henry IX. Duke of York, died a cardinal in 1807. With him the male line of the Stuarts became extinct.

PRINCIPAL RULERS IN SPAIN, (*Continued.*)

NAME.	DURATION OF REIGN.	NAME.	DURATION OF REIGN.
HOUSE OF BOURBON.		Regent Espartero.....	1841—1843
Philip V. of Bourbon.....	1701—1746	Isabella II	1843—1868
Ferdinand VI.....	1746—1759	Regent Serrano.....	1869—1870
Charles III.....	1759—1788	Amadens of Sardinia.	1870—1873
Charles IV.....	1788—1808	Republic.....	1873—1874
Joseph Bonaparte.....	1808—1813	Alfonso XII.....	1874—1885
Ferdinand VII.....	1814—1833	Regent Maria Christina of	
Regent Christina.....	1833—1840	Austria.....	1885—

XI.—CHRONOLOGICAL INDEX OF THE PRINCIPAL EVENTS, COUNCILS, ECCLESIASTICAL WRITERS, AND HERETICS.

FIRST CENTURY.

I. MISCELLANEOUS EVENTS.

Birth of our Lord, 747 U. C. 4 to 7 years before our era.

First persecution at Jerusalem, 35—38. St. Stephen, protomartyr. Conversion of Saul.

Second persecution at Jerusalem under Herod Agrippa I., 41—44. St. James the Elder, martyr. St. Peter in prison.

St. Peter establishes his See at Rome, 42. Cathedra Romana.

First missionary journey of St. Paul, 45, SS. Barnabas, and John Mark; Sergius Paulus.

Council of the Apostles at Jerusalem, 51.

Second and third missionary journeys of St. Paul, 52—58. Timothy, Silas, Dionysius the Areopagite.

Martyrdom of St. James the Less, 62—63. St. Simeon, his successor.

First general persecution under Nero, 68. SS. Peter and Paul, martyrs.

Jewish war under Vespasian and Titus, 66—70. Jerusalem destroyed. The Christians retire to Pella.

Second persecution under Domitian, 95—96. St. John at Patmos.

II. ECCLESIASTICAL WRITERS.

1. Evangelists, SS. Matthew, Mark, Luke, and John.

2. Apostles, SS. Paul, James, Peter, John, and Jude.

3. Apostolic Father, St. Barnabas.

III. HERESIES AND SCHISMS.

1. Schism of Judaists.

2. Ebionites, Docetae, Nazarenes.

3. Cerinthus, Simon Magnus, Dositheus, Menander, and Nicolaitans.

SECOND CENTURY.

I. MISCELLANEOUS EVENTS.

Death of St. John the Apostle, 100 or 101.

Third persecution under Trajan, 107—117. SS. Ignatius of Antioch and Simeon of Jerusalem, martyrs.

Jewish insurrection under Bar-Cochba, 131—135. Aelia Capitolina.

Popular hatred against the Christians under Hadrian and Antoninus Pius, 117—161. Graianus. SS. Synphorosa, Eustachius and Felicitas, martyrs.

Fourth persecution under Marcus Aurelius, 161—180. SS. Polycarp, Cecilia. Justin and Photinus, martyrs. Legio Fulminatrix.

Attacks upon Christianity by heathen philosophers, 160—180. Celsus, Crescens, and Lucian.

II. COUNCILS.

1. In Asia Minor against the Montanists between 160—180.

2. At Rome and in various cities of Asia on the celebration of Easter.

III. ECCLESIASTICAL WRITERS.

1. The Apostolic Fathers: St. Ignatius, + 107; St. Papias, about 120; Hermas, about 150, and St. Polycarp, + 155.

2. The Apologists: Quadratus and Aristides under Hadrian; Melito, St. Justin, (+ 167), Tatian, Athenagoras, St. Theophilus and Miltiades under Marcus Aurelius.

3. Other Writers: Aristo of Pella and Hermias, the Philosopher, about 150; SS. Hegesippus, and Dionysius of Corinth, about 180.

IV. HERESIES.

1. Gnostics: Carpocrates, Basilides, Valentinus, Saturninus, Bardesanes; Tatanists, Ophites, Eucratites, Elkesaites, all between 140-200.

2. Montanists: Montanus, Tertullian, between 160-200.

3. Antitrinitarians: Theodotus, Artemon, Praxeas, and Noëtus, between 190-200.

THIRD CENTURY.

I. MISCELLANEOUS EVENTS.

Fifth Persecution under Septimius Severus, 193-211. SS. Irenæus, (+ 202), Felicitas and Perpetua, martyrs.

Sixth Persecution under Maximin, the Thracian, 235-238.

Seventh Persecution under Decius, 249-251. SS. Fabian and Agatha, martyrs. Paul the Hermit. Numerous defections. Lapsi.

Eighth Persecution under Valerian, 257-260. SS. Stephen I., Sixtus I., Lawrence, Cyprian, martyrs. Massa Candida. Toleration edict of Gallienus for the Christians. Religio licita, 260.

Ninth Persecution under Aurelian, 270-275. SS. Felix I., Columba, Conon, martyrs.

Martyrdom of the Theban Legion. St. Maurice, 286.

Attempts of Neo-Platonic Philosophers to regenerate declining Paganism, 240-

300. Ammonius Saccas, Plotinus, Porphyrius.

II. COUNCILS.

1. At Alexandria, two synods, in the affairs of Origen, 231-235.

2. At Bozra in Arabia, against Beryllus, 244.

3. At Carthage and Rome, three synods against Novation and in the affairs of the Lapsi, 251-252.

4. At Carthage, three synods on heretical Baptism, 255-256.

5. At Antioch, three synods against Paul of Samosata, 260-269.

III. ECCLESIASTICAL WRITERS.

1. *Greek Fathers*: St. Irenæus, + 202; Clement of Alexandria, + 217; Cælius, + 220; Julius Africanus, + 232; Origen, + 254; St. Hippolytus, + 236; Dionysius of Alexandria, + 264, and St. Gregory Thaumaturgus, + 270.

2. *Latin Fathers*: Tertullian, + 240; St. Cornelius, Pope, + 252; St. Stephen I., Pope, + 257; St. Cyprian, + 258; and St. Dionysius, Pope, + 269.

IV. HERESIES AND SCHISMS.

1. Manicheans: Manes, + 277.

2. Antitrinitarians: Paul of Samosata, Sabellius, Beryllus.

3. Schisms: of Novatus at Carthage, and of Novatian at Rome, c. 250.

FOURTH CENTURY.

I. PROPAGATION OF CHRISTIANITY.

1. In Armenia: St. Gregory Illuminator, + 332.

2. In Iberia: St. Nunnia, 326.

3. In Abyssinia: St. Frumentius, + about 360.

II. MISCELLANEOUS EVENTS.

Tenth persecution under Diocletian and his imperial colleagues, 303-311. Numerous martyrs. Traditores.

Victory of Constantine over Maxentius. Edicts of Toleration, 312-313.

New persecution under Licinius, 320. Forty martyrs of Sebaste.

Constantine, sole emperor, declares for Christianity, 324.

Discovery of the Holy Cross by St. Helena, 326.

Constantinople, the new capital of the empire, 330.

Arianism in the ascendant under Constantius. Persecution of Catholic Bishops, 350-361.

Attempts of Julian the Apostate against Christianity, 361-363.

Persecution in Persia under Sapor II., 345-381.

Monastic life introduced. St. Paul the Hermit, + 340; St. Pachomius, + 348; St. Ammonius, St. Anthony, + 356; St. Hilarion, + 371; St. Macarius, + 390.

III. COUNCILS.

1. At Rome, 313, and Arles, 314, against the Donatists.

2. At Alexandria, 320; Nice, (*First Ecumenical*), 325; Rome, 341; Sardica, 343; and Rimini, 359, against Arianism.

3. At Antioch, 330; Tyre and Jerusalem, 335; Philippopolis, 343; Arles, 353; Milan, 355; Sirmium, 357, and Seleucia, 359, all against St. Athanasius, and in the interest of Arianism.

4. At Alexandria, 362; Rome, 374 and 380, and Constantinople, (*Second Ecumenical*), 381, against the Macedonian, Apollinarian, and Photinian heresies.

IV. ECCLESIASTICAL WRITERS.

1. *Greek Fathers and Writers*: St. Pamphilus, + 309; St. Methodius, + 311; Eusebius of Caesarea, + 340; St. Athanasius, + 373; St. Basil, + 379; St. Cyril of Jerusalem, + 386; St. Gregory Nazianzen, + 389; St. Macarius of Egypt, + 390; Didorus of Tarsus, + 390; Didymus, the Blind, + 394; St. Epiphanius, + 403.

2. *Latin Fathers and Writers*: Lactantius, + 330; St. Hilary, + 366; St. Zeno, + 380; St. Damasus I., + 384; St. Optatus, + c. 385; St. Philastrius, + 387; St. Ambrose, + 397.

3. *Syrian Fathers*: Aphraates, about 350; St. Ephrem, + 373.

V. HERESIES AND SCHISMS.

1. Donatist Schism: Majorinus, Donatus the Great.

2. Arianism: Arius, + 336. Arian parties: Pure Arians, semi-Arians, Homoeans, and Anomoeans.

3. Photinism: Photinus, + 366.

4. Macedonianism: Macedonius died after 360.

5. Apollinarism: Apollinaris, + 392.

6. Priscillianism: Priscillian, + 385.

FIFTH CENTURY.

I. PROPAGATION OF CHRISTIANITY.

1. Conversion of the Irish by St. Patrick, + 492.

2. In Scotland: St. Ninian, + 432; St. Palladius, + 450.

3. Among the Burgundians.

4. Conversion of the Franks, 496; St. Remigius.

5. In the Tyrol: St. Valentine, + 470.

6. In Austria: St. Severin, + 482.

II. MISCELLANEOUS EVENTS.

Great and prolonged persecution in Persia, 400-450. Frightful executions.

Rome sacked by Alaric, 410.

Conference with the Donatists, 411.

Persecution of the Catholics in Africa under Genseric and Himeric, 437-484.

Miracle of Tipasa.

The Anglo-Saxons in England, 449. Britain paganized anew.

Armagh made a Metropolitan See, 450.

Rome threatened by Attila, 452; plundered by Genseric, 455.

Publication of the Enkyklion, 476; of the Henoticon, 482.

III. COUNCILS.

1. Synodus ad Quercum, against St. Chrysostom, 403.

2. At Carthage 412, and 418; Milevis, 416, and Rome, 417, in the affairs of Pelagius.

3. At Rome and Alexandria, 430, and Ephesus (*Third Ecumenical*) against Nestorius and Pelagius.

4. In Spain, 446 and 447, against the Priscillianists.

5. At Constantinople and Ephesus, 448, in the affairs of Eutyches.

6. At Chalcedon (*Fourth Ecumenical*) 451, against the Monophysites.

7. Two Irish Synods, probably at Armagh, held by St. Patrick between 450-455.

8. At Arles and Lyons, 475-480, against the Predestinarians.

9. At Rome, 484 and 485, in the affairs of the Acacian Schism, and 496 under Gelasius I. *Decretum Gelasianum*.

IV. ECCLESIASTICAL WRITERS.

1. *Greek Fathers and Writers*: St. Chrysostom, + 407; Synesius, + 414; Palladius, + 421; Theodore of Mopsuestia, + 428; St. Cyril of Alexandria, + 444; Proclus, + 447; Socrates and Sozomen, + about 450; Theodoret of Cyrus, + 458.

2. *Latin Fathers and Writers*: Sulpicius Severus, + 406; Rufinus, + 410; St. Jerome, + 420; St. Augustine, + 430; St. Paulinus, + 431; Cassian, + 435; St. Hilary of Arles, 449; St. Peter Chrysologus, + 450; St. Vincent of Lerins, + 450; St. Prosper of Aquitaine, + 455; St. Leo I. the Great, + 461; St. Maximus of Turin, + 465.

V. HERESIES AND SCHISMS.

1. Pelagianism: Pelagius and Cœlestius, + after 418; Julian of Eclanum, + 454.

2. Semi-Pelagianism: Cassian, + 433.

3. Nestorianism: Nestorius, + 440.

4. Monophysite heresy: Eutyches, + after 451.

5. Origenist controversy: SS. Methodius, Pamphylus, Epiphanius, and Jerome; Rufinus and John of Jerusalem.

6. Predestinarianism: Lucidus.

7. Acacian Schism.

SIXTH CENTURY.

I. PROPAGATION OF CHRISTIANITY.

1. In Alemannia: St. Fridolin, + 514.

2. In Burgundy: King Sigismund embraces Catholicity, 516.

3. In England: Arrival of St. Augustine and his companions, 598.

II. MISCELLANEOUS EVENTS.

Catholics persecuted in Africa, under Thrasamund, 496-523.

Benedictine Order founded, 527. St. Benedict + 543.

Overthrow of Vandalic rule in Africa, 533.

Overthrow of Gothic rule in Italy, 553.

Lombard rule established in Italy, 568.

III. COUNCILS.

1. Synodus Palmaris, 501. At Orleans, 511.

2. At Constantinople, Rome and Jerusalem against the Monophysites, 518.

3. At Orange, in France, against the Semi-Pelagians, 529.

4. At Constantinople (*Fifth Ecumenical*) 553. "Three Chapters."

5. Great Synod at Toledo in Spain, 589.

IV. ECCLESIASTICAL WRITERS.

Boethius, + 524; St. Fulgentius, + 533; Dionysius Exiguus, + after 533; St. Cassian, + 542; Cassiodorus, + 562; St. Gregory of Tours, + 595.

V. HERESIES AND SCHISMS.

1. Condemnation of the "Three Chapters"—Theodore, Theodoret and Ibas—553.

2. Schism of Aquileja.

SEVENTH CENTURY.

I. PROPAGATION OF CHRISTIANITY.

1. In England: SS. Augustine and Melitus, + 624; St. Paulinus, + 644; St. Birinus, + 650.

2. In Switzerland: St. Columban, + 615; St. Gall, + 646.

3. In Bavaria: St. Rupert, + 620; St. Emmeran, + 632; St. Kilian, + 689.

4. In other German Districts: St. Goar, + 649; St. Dysibod, + 649.

5. In Belgium: St. Amandus, + 661; St. Omer, + 667; St. Livinus, + 656.

6. In Frisia: St. Eligius, + 658; St. Wilfrid of York, + 709.

II. MISCELLANEOUS EVENTS.

Recovery (Exaltation) of the Holy Cross by Emperor Heraclius, 629.

Death of Mohammed, 632.

The Arabs take Jerusalem 638, and conquer Egypt, 640.

Ekthesis of Heraclius, 638. Typos of Constantine II., 642.

Theodore of Canterbury, + 690.

III. COUNCILS.

1. At Seville, 619, and Toledo, 633, in Spain under St. Isidore of Seville.

2. At Jerusalem, 634; Lateran, 649, and Constantinople (*Sixth Ecumenical*), against the Monothelites.

3. At Hertford in England, 673.

4. Second Trullan Synod (Quinisextum), 692.

IV. ECCLESIASTICAL WRITERS.

St. Gregory I, the Great, + 604; St. Isidore of Seville, + 637; St. Sophronius, + 637; St. Maximus, + 662.

EIGHTH CENTURY.

I. PROPAGATION OF CHRISTIANITY.

1. In Germany: St. Boniface begins his mission, 719; made Bishop, 723; Primate of Germany, 747; his Martyrdom, 755.—St. Burkhard, + 752; St. Willibald, + 785; Lullus, + 786.

2. Among the Saxons, St. Willehad, founder and first bishop of Bremen, + 789.

II. MISCELLANEOUS EVENTS.

Spain Conquered by the Saracens, 711. Beginning of the Iconoclastic Controversy, 726.

Victory of Charles Martel over the Saracens, 732.

Pepin the Short anointed king of the Franks, 752.

Pope Stephen II. appeals to Pepin for assistance; Pepin "Patrician of Rome," 754. Grant of Pepin to the Holy See, 856.

End of the Lombard rule in Italy. New Grant of Charlemagne to the Roman See, 774.

III. COUNCILS.

1. At Rome, 731, and Constantinople, (*Seventh Ecumenical*), 787, against Iconoclasm.

2. German National Council under St. Boniface, 742.

3. At Soissons, 744, and Rome, 745, against the heresy of Adelbert and Clement.

4. At Ratisbon, 792; Frankfurt and Rome, 794, against the Adoptionist heresy.

IV. ECCLESIASTICAL WRITERS.

Adamnan, + 704; Aldhelm, + 705; Bede, the Venerable, + 735; St. John Damascene, + after 754; Paul the Deacon, + 799.

V. HERESIES AND SCHISMS.

1. Iconoclastic heresy. Leo, the Isaurian.

2. Errors of Adelbert and Clement.

3. Adoptionist heresy. Migetius, Elipandus, + 800; Felix of Urgel, + 818.

NINTH CENTURY.

I. PROPAGATION OF CHRISTIANITY.

1. In Germany, among the Saxons and Westphalians: St. Ludger, + 809.

2. In Denmark and Sweden: St. Ansgarius, + 865.

3. In Servia and Bosnia, about 868.

4. In Bulgaria, Moravia and Bohemia: SS. Cyril, + 869, and Methodius, + 885.

II. MISCELLANEOUS EVENTS.

Charlemagne crowned Emperor. The Holy Roman Empire, 800.

Monastic reform introduced by St. Benedict of Aniane, + 821.

Wars between Louis I., the Mild, and his sons, 830 and 836. Treaty of Verdun, 843.

False Decretals of Isidore come in use about 850.

St. Ignatius of Constantinople deposed. Intrusion of Photius, 857.

Dispute of Pope Nicholas I. with King

Lothaire and Hincmar of Rheims, 858-867.

Accession of Alfred the Great, 871.

III. COUNCILS.

1. At Mentz, 848; Quiercy, 849; Valence, 854; and Tousy, 860, against Gottschalk.

2. Photian Synods, 869 and 879.

3. At Constantinople (*Eighth Ecumenical*) 869, against Photius.

IV. ECCLESIASTICAL WRITERS.

Alcuin, + 804; Dungal, + 827; Sedulius, Rabanus Maurus, + 856; Paschasius Radbertus, + 865; Ratramnus, Hincmar of Rheims, + 882; Scotus Erigena, + about 883; Roswitha, + 884; Anastasius, the Librarian, + 886; Alfred the Great, + 901.

V. HERESIES AND SCHISMS.

1. Iconoclasm renewed by Leo V., the Armenian, 813; continued under Michael II. and Theophilus, 813-842.

2. Controversy on Predestination: Gottschalk, + 869.

3. Photian Schism: Photius, + 891.

TENTH CENTURY.

1. PROPAGATION OF CHRISTIANITY.

1. In Poland, under Mieslas I., about 966.

2. In Russia, under Wladimir I., the Great. (980-1014). St. Olga.

3. In Hungary, under St. Stephen I. (997-1038). Duke Geisa.

II. MISCELLANEOUS EVENTS.

Abbey of Cluny founded, 911. The Holy See enslaved under the counts of Tusculum, 913-964.

The See of Armagh in the possession of lay lords, from 927 till the accession of St. Malachy, in 1133.

Restoration of the Empire under Otho I., the Great, 962.

Hugh Capet, King of France, 987.

Death of St. Dunstan, 988.

Greenland discovered, 992.

ELEVENTH CENTURY.

I. PROPAGATION OF CHRISTIANITY.

1. Conversion of the Hungarians, Bohemians, and Russians continued.

2. Christianity in Iceland and Greenland. about A. D. 1000.

3. Canute the Great (1014-1030) establishes Christianity in Denmark, and St. Olaf II. (1019-1033) in Norway.

II. MISCELLANEOUS EVENTS.

St. Romuald founds the Order of Camaldoli in 1012, and St. John Gualbert that of Vallombrosa, in 1038.

The Greek Schism renewed, 1054. Michael Cerularius, + 1059.

Abbey of Bec (France) founded in 1040, and the Abbey of Westminster in 1066. William the Conqueror, King of England, 1066.

Conflict between Gregory VII. and Henry IV., 1075-1085. Pseudo-synod of Worms, 1076.

Countess Mathilda wills her possessions to the Holy See, 1077.

St. Anselm persecuted under William II., and Henry I., 1093-1106.

Philip I. of France excommunicated, 1094.

Religious orders founded: Knights of St. John, 1048; Order of Grammont, 1073; Carthusians, 1086; order of Fontevault, 1094; Cistercians, 1098.

First Crusade, 1097-1099. Peter the Hermit. Godfrey of Bouillon, + 1100.

III. COUNCILS.

1. At Rome and Vercelli, 1050, and Tours, 1054, against Berengarius.

2. At Rome, 1059, on papal elections.

3. At Mantua, 1064, against Cadalous (antipope Honorius II.).

4. In Spain, the Synods of Tolosa, 1055, and Jacca, 1060, reform ecclesiastical discipline.

5. At Rome, 1074, 1075, and 1076 under Gregory VII. against simony, clerical marriages, and lay investiture.

6. In France, as many as 80 reformatory synods were held during the eleventh

century. At Autun, 1092, King Philip excommunicated.

7. At Piacenza and Clermont, 1095, the Homagium prohibited.

IV. ECCLESIASTICAL WRITERS.

Fulbert of Chartres, +1028; St. Peter Damian, +1072; Marianus Scotus, +1086; Lanfranc, +1089; St. Anselm, +1109.

TWELFTH CENTURY.

I. PROPAGATION OF CHRISTIANITY.

1. In Pomerania: St. Otho, +1139.
2. Among the Finns: St. Henry of Upsala, +1158.
3. In Livonia: Albrecht of Riga.
4. Among the Tartars: Prester John.

II. MISCELLANEOUS EVENTS.

Hostility of Henry V. against the Church. Treaty of Sutri. The "Privilegium," 1111-1112. Concordat of Worms, 1122.

King David I. of Scotland (1124-1153) founds the abbeys of Holy Rood and Melrose, and restores several bishoprics. Turstin, Archbishop of York, +1139.

Schism of Peter de Leone (anti-Pope Anaclet II), 1130-1137.

Fall of Edessa. Second Crusade, 1146-1149, St. Bernard.

Decretum Gratiani published, 1151.

Conflict of Emperor Frederick I. with the Church, 1153-1177. Guelfs and Ghibellines. Decrees of Roncaglia. Pope Alexander III. Lombard League. Peace of Venice, 1177.

St. Thomas à Becket persecuted by Henry II. Royal customs of the Realm. Constitutions of Clarendon, 1164. Martyrdom of St. Thomas, 1170.

Ireland invaded by the English, 1171. Alleged Bull of Hadrian IV. published 1174. St. Malachy, +1148; St. Lawrence O'Toole, +1180.

Jerusalem captured by Saladin, 1187. Third Crusade 1189-1192, Frederick Barbarossa, Philip Augustus, Richard Cœur-de-Lion.

Religious Orders founded; Templars,

1118; Premonstratensians, 1119; Gilbertines, 1141; Order of Calatrava, 1158; of San Jago, 1170; of Alcantara, 1177; Teutonic Knights, 1190; Trinitarians, 1198.

III. COUNCILS.

1. Lateran, 1102 and 1112, and at Troyes, 1107, against lay investiture.

2. At Paris, 1104, in the matrimonial affairs of King Philip August.

3. *Ninth Ecumenical* (first Lateran), 1123, against simony and clerical marriages.

4. *Tenth Ecumenical* (second Lateran), 1139, to remedy the evils of schism.

5. At Sens, 1140, against Abelard.

6. Irish Synods: at Aengus Grove, 1111; Holmpatrick, 1148; Kells, 1152; Cashel and Tuam, 1172.

7. *Eleventh Ecumenical* (third Lateran), 1179.

IV. ECCLESIASTICAL WRITERS.

Hugh of St. Victor, +1141; Abelard, +1142; St. Bernard, +1153; Gilbert de la Parée, +1154; Peter, the Venerable, +1156; Peter Lombard, +1164; Richard of St. Victor, +1173; John of Salisbury, +1180.

V. HERESIES.

1. Bogomiles: Cathari, and Albigenses.

2. Tanchelm, +1124.

3. Petrobrusians: Peter de Bruys, +1124.

4. Henricians: Henry, the deacon, +1149.

5. Arnoldists: Arnold of Brescia, +1157.

6. Waldenses: Peter Waldo, +after 1190.

7. Amalricians: Amalric of Bena, +1204.

THIRTEENTH CENTURY.

I. PROPAGATION OF CHRISTIANITY.

1. In Prussia under Grand Master Herman of Salza, 1283.

2. Among the Mongols in China. John of Monte Corvino, +1330.

3. Attempts to convert the Mohammedans. Many Franciscans become martyrs. Raymundus Lullus, +1315 in Tunis.

II. MISCELLANEOUS EVENTS.

France under interdict, 1201. Philip Augustus excommunicated.

Latin Empire of Constantinople, 1202-1261.

Establishment of the Ecclesiastical Inquisition, 1226.

England under interdict, 1208. King John Lackland. The English absolved from their oath of allegiance, 1212. The "Magna Charta" signed, 1215. Langton, archbishop of Canterbury, 1207-1228. St. Edmund Rich, his successor, 1228-1240.

Conflict of Frederick II. with the Church, 1215-1250.

Accession of St. Louis IX., 1236. Foundation of the Sorbonne, 1250.

Charles of Anjou, King of Naples, 1266-1285. Conradin, the last of the Hohenstaufens, executed, 1268. Sicilian Vespers, 1282.

Oppression of the Church in England under Edward I., 1272-1307. Statute of Mortmain, 1279.

Crusades. Fourth Crusade, 1202-1204. Baldwin of Flanders, Boniface of Montferrat. Fifth Crusade, 1218-1220. Andrew II. of Hungary, Leopold of Austria. Sixth Crusade, 1228-1230. Frederick II. Seventh Crusade, 1248-1250, and Eighth Crusade, 1270. St. Louis IX. of France. Crusade against the Albigenses, 1209-1215. Simon de Montfort. Crusade against the Moors in Spain, 1212.

Religious Orders founded: Franciscans, 1210 (St. Francis of Assisi +1226); Dominicans, 1215 (St. Dominic, +1221); Poor Clares (St. Clare of Assisi, +1253; Carmelites, 1219; Order of Mercy, 1223; Servites, 1233; Celestiniens, 1254. Augustinian Hermits, 1256.

III. COUNCILS.

1. Twelfth Ecumenical (Fourth Lateran) Council, 1215. Transubstantiation.

2. Thirteenth Ecumenical (First of Lyons), 1245. Deposition of Frederick II.

3. Fourteenth Ecumenical (Second of

Lyons) Council, 1274. Reunion of the Greeks. Law on Papal elections.

4. English synods at Oxford, 1222, and at Lambeth, 1261.

IV. ECCLESIASTICAL WRITERS.

Alexander of Hales, +1245. Vincent de Beauvais, +1264. St. Thomas of Aquin, +1274. St. Bonaventure, +1274. Albertus Magnus, +1280. Peter de Tarentaise (Innocent V.), +1276. Roger Bacon, +1294.

FOURTEENTH CENTURY.

I. MISCELLANEOUS EVENTS.

Great centennial jubilee, 1300.

Conflict of Boniface VIII. with Philip the Fair of France, 1296-1303. Colonnas. William Nogaret. Bulls, "Clericis Laicos," and "Unam Sanctam." Short Bull. National assembly of Paris, 1302.

Popes residing at Avignon. (Babylonian captivity of the Papacy) 1305-1377.

Suppression of the Templars, 1312. Molay, Grand Master, executed, 1314.

Conflict of John XXII. with the Fratricelli and Conventuals, 1317-1328. Michael Cesena, William Ockham, +1347.

Conflict of the Popes with Louis the Bavarian, 1322-1347.

The Black Plague raging in Europe. 1347-1348.

Rome a Republic, 1347. Nicola di Rienzi, +1354.

Golden Bull. Seven imperial Electors, 1355.

Urban V. goes to Rome, 1367. Returns to Avignon, 1370.

St. Bridget of Sweden, and Petrarca, +1373.

Gregory XI. returns to Rome, 1376.

St. Catharine of Siena, +1380. Statute of "Præmunire," 1393.

II. COUNCILS.

1. At Vienne (*Fifteenth Ecumenical*), 1312.

2. At Paris, 1395 and 1399, National

Councils in behalf of the reunion of Christendom.

3. English synods against Wycliffe, 1396.

III. HERESIES AND SCHISMS.

1. Wycliffite heresy. John Wycliffe, + 1384.
2. Great Western (Papal) Schism, 1376-1417.

FIFTEENTH CENTURY.

I. MISCELLANEOUS EVENTS.

Election of Alexander V. Three claimants to the Papacy, 1410.

Hussite wars, 1419-1434. Ziska, + 1424. Taborites and Orphans. Compact of Prague, 1433. Procopius the Elder and Younger, + 1434.

Joan of Arc burnt, 1431.

Birth of Columbus, 1436.

Reunion of the Greek and other Eastern churches, 1441-1445.

Concordat of Princes, 1447; of Vienna, 1448.

General Jubilee, 1450.

Capture of Constantinople by the Turks, 1453. Victory of the Christians at Belgrade, 1456.

Institute of Abbreviators abolished, 1468. Platina + 1481.

Establishment of the Spanish Inquisition, 1481.

Conquest of Granada, Discovery of America, 1492. Bull of Partition, 1493.

Savonarola executed, 1498.

II. COUNCILS.

1. Schismatical council of Pisa, 1409. Increase of schism.

2. Council of London condemns Wycliffite doctrines, 1411.

3. Council of Constance (*Sixteenth Ecumenical*), 1414-1418.

4. Schismatical council of Basle, 1431-1443.

5. Council of Ferrara-Florence (*Seventeenth Ecumenical*) 1438-1445.

III. DISTINGUISHED SCHOLARS AND ECCLESIASTICS.

St. Vincent Ferrer, + 1419. Peter d'Ailly, + 1425. Gerson, + 1429. St. Bernardine of Sienna, + 1444. St. Lawrence Justinian, + 1455. St. John Capistran, + 1456. St. Antoninus, + 1459. Nicholas de Cusa, + 1464. Thomas à Kempis, + 1471. Bessarion, + 1472. Pico of Mirandola, + 1494.

IV. HERESIES AND SCHISMS.

1. Hussite heresy, John Huss, + 1415. Jerome of Prague, + 1416.

2. Schism of Basle, 1431-1449. Felix V., antipope, + 1451.

3. Heresy of John Van Goch, + 1475.

4. Heresy of John Wesel, + 1481.

SIXTEENTH CENTURY.

I. PROPAGATION OF CHRISTIANITY.

In Asia: 1. In India and Japan. St. Francis Xavier, + 1552. Volignano and other Jesuits.

2. Reunion of Nestorians in East India, 1599.

3. In the Philippine Islands. Manila an episcopal see, 1579.

In America: 1. In the West Indies. First Christian church dedicated (Hispaniola,) 1494. First episcopal see in America; Puerto Rico, 1511. Las Casas, + 1566.

2. In Mexico. Martin of Valencia, Peter of Ghent, and Zummarrage missionaries. Mexico an Archbishopric, 1547.

3. In New Granada. Santa Maria a bishopric, 1514. St. Louis Bertrand, 1562-1569.

4. In Peru. St. Turibius, apostle of Peru, + 1606. Lima an archbishopric, 1546.

5. In Chili. Dominican and Franciscan missionaries. Santiago a bishopric, 1551.

6. In Paraguay and Argentine Republic. Jesuit and Franciscan missionaries. Flourishing Reductions. St. Francis de Solano, + 1610.

7. In Brazil. Anchieta, 1597

8. In Florida. Bishop Juarez. Father Cancer, + 1549.

9. In Texas and New Mexico. Mark of Nice. Fathers Padilla and Escobar.

10. In Maryland. Segura and companions, + 1570.

II. THE REFORMATION.

1. In Germany. Luther's Theses, 1517. His writings against the Pope, 1520-1522. His marriage, the Peasant's war, 1525. Diet of Spires. Name of "Protestant," 1529. Angsburg confession, 1530. Anabaptists at Münster, 1535. Luther's death, 1546. Smalkaldic war, 1547. Peace of Augsburg, 1555. Abdication of Charles V., 1556. Death of Melancthon, 1560.

2. In Switzerland. Zwinglian movement, 1516-1531. Catholic worship suppressed in Zürich, 1525. Sacramentarian controversy. Disputation at Baden, 1526. Religious war, 1529-1531. Death of Zwingli and Oecolompadius, 1531.

Calvinistic movement, 1541-1564. Reformation in Geneva, 1541. Calvin's intolerance. Castellio, Gruet (1547) and Servetus (1553) executed. Calvin, + 1564. Beza, + 1605.

3. In England, under Henry VIII. (1509-1547.) The divorce question, 1527-1533. Henry VIII. secretly marries Anne Boleyn. Cranmer pronounces sentence of divorce; Clement VII. annuls it. Royal supremacy established, 1533-1534. Cardinal Fisher and Thomas More executed, 1535. Death of Queen Catharine. Execution of Anne Boleyn, 1536. Dissolution of monasteries. Pilgrimage of Grace, 1536-1540.

Under Edward VI. 1547-1553. Protestantism established. Book of Common Prayer. Act of Uniformity, 1549. Forty-two articles, 1552. Queen Mary, 1553-1558. Restoration of Catholicism. Execution of Cranmer, 1556. Death of Cardinal Pole, 1558.

Under Elizabeth, 1558-1603. The Anglican Church by law established. Parker's invalid consecration, 1559. Thirty-nine articles, 1562. Elizabeth excommunicated, 1570. Penal laws against Cath-

olics, 1570-1584. Catholic-martyrs. Mary Queen of the Scots beheaded, 1587.

4. In Scotland. Catholicity protected under James V. (1513-1542). Parliament of 1541. Cardinal Beaton assassinated, 1546. First Covenant, 1557. Violent suppression of Catholic worship under the leadership of John Knox. Queen Mary forced to abdicate. The "Kirk" established by law, 1567.

5. In Ireland. Attempts to introduce the English schism. A carefully packed Irish Parliament declares Henry VIII. "head of the Irish Church," and "King of Ireland." Suppression of monasteries. Archbishop Browne of Dublin the "Cranmer of Ireland." Sturdy resistance of the Irish to English tyranny, 1536-1541. Sufferings of the Irish under Elizabeth. Penal Statutes. Wholesale confiscations. Irish martyrs. The Geraldine war, 1579.

6. In France. Protestant principles propagated by W. Farel, 1521-1523, and J. Calvin, 1533-1535. Fanaticism and atrocities of the Huguenots under Francis I. and Henry II., 1526-1559. The "Mich-elade," or Massacre of Nîmes, 1567. Huguenot insurrections under Charles IX., 1560-1574. Massacre of St. Bartholomew, 1572. Edict of Nantes.

7. In the Netherlands and the Scandinavian Kingdoms. Protestantism established in the Netherlands under William of Orange, 1566-1584, in Denmark and Norway under Christian II. and Frederick I., 1520-1533; in Sweden under Gustavus Wasa, 1523-1560.

8. Minor Protestant Sects. 1. Anabaptists, John von Leyden, + 1536.

2. Mennonites, Menno Simonis, + 1561.

3. Baptists, Brownists, Independents, and Separatists, English sects under Elizabeth.

4. Antitrinitarians. Servetus, + 1553. Gentilis, + 1566.

5. Unitarians or Socinians. Socinus + 1562.

Religious orders founded: Recollects,

1500; Theatines (St. Cajetan, +1547); Capuchins, 1528; Clerks Regular, 1530; Barnabites, 1530; Jesuits, 1534, (St. Ignatius, +1556); Alcantarines (St. Peter of Alcantara, +1562); Oratorians, (St. Philip Neri, +1595); Oblates (St. Charles^m Borromeo, +1584); Discalced Carmelites (St. Theresa, +1582); Ursulines (St. Angela Maria, +1540.)

III. COUNCILS.

1. Second schismatical council of Pisa, 1511-1512.
2. Fifth Lateran (*Eighteenth Ecumenical*) council, 1512-1517.
3. Council of Trent, (*Nineteenth Ecumenical*), 1545-1563.
4. Provincial synod of Mexico, 1555; of Lima, 1586.

IV. DISTINGUISHED SCHOLARS AND ECCLESIASTICS.

Cardinal Ximenes, +1517. Tetzels, +1519. Cajetan, +1534. Erasmus, +1536. Eck, +1543. Melchior Canus, +1560. St. Francis Borgia, +1572. Maldonat, +1583. Salmeron, +1585. Cardinal Allen, +1594. Tolotus, +1596. Stapleton, +1598.

SEVENTEENTH CENTURY.

I. PROPAGATION OF CHRISTIANITY.

In Asia. 1. In India, Father de Nobili, +1656. Bl. de Brito, +1693.

2. In Ceylon, Tong-King, and Cochin-China, Jesuits and Oratorians labored with wonderful success. Persecution in Tong-King, 1696, 40,000 martyrs. 3. In China, Fathers Ricci (+1610) and Schall (+1666) make many thousand converts.

In North America. 1. In Maryland English Jesuits, White and Altham, convert many native Indians, 1634-1645. 2. In Acadia (Maine and Nova Scotia) Fathers Biard and Masse preach to the Abnaki Indians. 3. In New France, (Canada) Recollects and Jesuits labor among the natives. Fathers Jacques, Daniel, Lalemant, Garnier and Brebeuf,

Martyrs, 1646-1649; Quebec an episcopal See, 1658. 4. In Michigan and Wisconsin, Fathers Allouez (+1690), Marquette (+1675), and Dablon, 1665-1690.

Discovery of the Mississippi by F. Marquette, 1673. Discovery of the Falls of St. Anthony by Father Hennepin, 1680.

II. MISCELLANEOUS EVENTS.

English Catholics under arch-priests, 1598-1623.

Death of St. Rose of Lima, the first canonized native saint of America, 1617.

Persecutions and martyrdoms in Japan, 1612-1650.

Thirty years' war, 1618-1648. Peace of Westphalia. Bull "Zelus domus Dei."

Landing of the Pilgrims at Plymouth, Mass., 1620.

Congregation "de Propaganda Fide" founded, 1622.

A vicar apostolic appointed for England, 1623.

Trial of Galileo, 1632. His death, 1642.

Maryland settled by Catholics, under Lord Baltimore, 1634. Act of Toleration passed by the Maryland (Catholic) assembly, 1649.

Ursuline convent and first public hospital in America, founded at Quebec, 1639.

Irish insurrection. Irish Catholics cruelly persecuted by Cromwell and the Puritans, 1641-1652.

New England "Blue Laws," 1644-1646.

Charles I. of England executed, 1649. Cruel laws against English Catholics.

Jansenism condemned, 1653. Jansenius +1638.

Persecution of the Quakers in New England, 1656. Four Quakers executed on Boston Commons, 1659.

Fr. Laval, first bishop of Quebec, 1674.

Pretended "Popish Plot," 1678. Titus Oates.

Martyrdom of archbishop Plunket of Armagh, 1681.

Declaration of the Gallican clergy, 1682.

Quietism (Molinism) condemned 1685. Michael de Molinos, +1696.

English Revolution of 1688. The Irish penal code, 1695-1697.

The "Articles of Issy," 1695. Fénelon's "Maxims of the Saints" condemned, 1699.

Penal laws against American Catholics in Colonial days, 1688-1753.

III. ECCLESIASTICAL WRITERS.

Baronius, +1607; Estius, +1613; Suarez, +1617; Bellarmine, +1621; St. Francis de Sales, +1622; Laymann, +1635; Cornelius à Lapide, +1637; Alvarez, +1640; Barbosa, +1649; Petavius, +1652; Lugo, +1660; Bollandus, +1665.

EIGHTEENTH CENTURY.

I. PROPAGATION OF CHRISTIANITY.

1. In China. Flourishing missions. Dispute concerning Chinese customs, 1706-1715. Prolonged persecution, 1722-1820.

2. In Corea. Numerous conversions. Violent persecution, 1794.

3. In Paraguay. Flourishing Reductions.

II. MISCELLANEOUS EVENTS.

The Bull "Unigenitus," against Quesnel, 1713. Appellants. Quesnel, +1719.

Treaty of Utrecht, 1713. Canada ceded to England.

The Holy Synod of the Russian Church established, 1721.

Ursuline Convent founded at New Orleans, 1727.

A classical school opened by the Jesuits at Bohemia, Penn., 1745.

Acadian Catholics expelled from their homes and dispersed abroad by the English, 1756.

Treaty of Paris, 1763. America passes wholly to England.

Febrouis condemned, 1764. Hontheim, +1790.

Suppression of the Jesuits, 1773.

The "Quebec Act" legalizes the Catholic Church in Canada, 1774.

Declaration of American Independence, 1776.

Relief Acts repealing penal laws against the Catholics in Great Britain, 1778-1793. Anti-Catholic riots.

The Ems Congress, 1786. Synod of Pistoja, 1787.

The French Revolution. Wholesale confiscation of Church property. Reign of Terror, 1789-1799.

Rome proclaimed a republic. Pius VI. a prisoner, 1798.

Death of George Washington, 1799.

III. DISTINGUISHED SCHOLARS AND ECCLESIASTICS.

Bourdaloue and Bossuet, +1704. Mabilion, +1708. Fénelon, +1715. Natalis Alexander, +1729. Pichler, +1733. Schmalzgrüber, +1735. Montfaucon, +1741. Massillon, +1742. Antoine, +1743. Concina, +1756. Billuart, +1757. Calmet, +1757. Lambertini, (Benedict XIV.) +1758. Amort, +1775. Voit, +1780. Challoner, +1781. St. Liguori, +1787.

IV. NEW PROTESTANT SECTS.

1. Society of Friends (Quakers). George Fox, +1690.

2. Pietists, James Spener, +1705.

3. United or Moravian Brethren, (Herrnhuters). Count Zinzendorf, +1760.

4. Methodists, John Wesley, +1791. George Whitefield, +1770.

5. New Jerusalem Church. Emmanuel Swedenborg, +1772.

6. Millenial Church, (Shakers). Anna Lee, +1784.

NINETEENTH CENTURY.

I. MISCELLANEOUS EVENTS.

Pope Pius VII. elected at Venice, 1800. Restoration of Catholicity in France. Concordat. Organic Articles, 1801-1802.

Peace of Lunéville. Secularization of ecclesiastical Estates in Germany, 1801-1803.

Napoleon Bonaparte emperor of France: Pius VII. in Paris, 1804.

Dissolution of the "Holy Roman Em-

pire." Francis II. assumes the title of "Emperor of Austria," 1806.

The see of Baltimore created an archbishopric, 1808.

The Sisters of Charity founded at Emmitsburg, Maryland, 1808.

Annexation of the Papal States by Napoleon. Pius VII. in French captivity, 1809-1814.

Abdication of Napoleon. Treaty of Vienna. Holy Alliance, 1813-1815.

Pius VII. returns to Rome, and re-establishes the Society of Jesus, 1814.

Conclusion of Concordats with France and the governments of Germany, 1817-1829.

Death of Napoleon Bonaparte, 1821.

First Provincial Council of Baltimore, 1829.

Emancipation of the Catholics in Great Britain, 1829.

Religious tyranny and persecution of the Church in Switzerland. The Sonderbund. Civil war, 1830-1846.

Rise of Mormonism, 1830. Joseph Smith, +1844.

Death of Charles Carroll of Carrollton, the last surviving signer of the Declaration of Independence, 1832.

Bitter persecution of the Church in Spain and Portugal, 1833-1843.

The Church persecuted in Mexico under Santa Anna, 1833-1836. Dissolution of the Indian missions in California.

Oppression of the Church in Prussia. Imprisonment of the archbishops of Cologne and Posen, 1837.

Death of Möhler, author of the famous symbolism, 1838.

Death of Bishop England of Charleston, 1842.

Native American riots in Philadelphia, 1844.

Futile attempts at establishing national Catholic churches in France by Abbé Chatel, +1857; in Belgium, by Abbé Helsen, +1842; in Germany, by J. Ronge, +1887, and in Poland, by Czerski.

Oregon City created an archbishopric, in 1846; St. Louis, in 1847.

Death of Daniel O'Connell, "the Liberator," 1847.

Revolution of 1848. Pius IX. flees to Gaëta. Mazzini and Garibaldi supreme in Rome.

New York, Cincinnati, and New Orleans created archbishoprics, 1850.

Hierarchy restored in England, 1850.

Plenary Council of Thurles (Ireland), 1850.

First Plenary Council of Baltimore, 1852.

Nuncio Bedini in the United States, 1853. Know-nothing Society formed. Anti-Catholic crusade, 1854.

Definition of the Immaculate Conception, 1854.

Annexation of the Papal States to Sarinina, 1859.

The Church persecuted in Mexico under Juarez. Confiscation of the ecclesiastical estates, 1861-1863.

Civil war in the United States. Emancipation proclaimed, 1861-1865.

Death of Archbishop Kenrick of Baltimore, 1863.

Mexico an empire under Maximilian of Austria, 1863-1867.

Death of Archbishop Hughes of New York, 1864.

Death of Cardinal Wiseman of Westminster, 1864.

Encyclical "Quanta Cura," and "Syllabus," published, 1864.

Second Plenary Council of Baltimore, 1866.

Eighteenth Centenary of SS. Peter and Paul, 1867.

Vatican Council. Papal Infallibility defined, 1870.

Schism of the Old Catholics. 1870.

Rome occupied by the Piedmontese, 1870.

The Church persecuted in Prussia and Switzerland. The "Kulturkampf," 1870-1886.

Death of Archbishop Spalding of Balti-

more, and Father De Smet, celebrated Indian missionary, 1872.

Archbishop McCloskey, first American Cardinal, 1875.

Boston, Philadelphia, Milwaukee, and Santa Fe created archbishoprics, 1875.

Death of Orestes A. Brownson, 1876.

Death of Pius IX. Election of Leo XIII., 1878.

Hierarchy restored in Scotland, 1878.

Death of Cardinal Cullen of Dublin, 1878.

Third Plenary Council of Baltimore, 1884.

First Australian Plenary Council, 1885.

Death of Cardinals McCloskey of New York, and McCabe of Dublin, 1885.

Centenary of the establishment of the Catholic Hierarchy in the United States. Catholic University of America dedicated. 1889.

Death of Cardinal J. H. Newman, 1890.

Four hundredth anniversary of the Discovery of America, 1892.

Death of Cardinals Manning of Westminster, Lavigerie of Algiers, Mermillod of Geneva, and Simeoni, Prefect of the Propaganda, 1892.

Apostolic Delegation established in the United States, 1893.

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